

# SPIRIT OF MISSIONS.

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## DOMESTIC DEPARTMENT.

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MAY, 1876.

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### REPORT OF BISHOP WINGFIELD.

*To the Board of Missions of the Protestant Episcopal Church in the United States of America:*

My first Report as Missionary Bishop of Northern California, embraces a period of six months from April 7, 1875, on which day I arrived in Sacramento. I found official business awaiting me, and so proceeded at once to the discharge of my Episcopal duties.

My first Service was held in Grace Church, Sacramento, on the 11th of April, since which time I have been constantly engaged in Missionary duty, minute details of which have been sent from time to time to the Secretary of the Domestic Department of the Board of Missions, and published in THE SPIRIT OF MISSIONS and Church newspapers, and, consequently, need not be repeated here.

Pursuant to a call of the Bishop, the Clergy and Laity convened in Sacramento on the 6th day of May, and were organized into "the Convocation of the Missionary Jurisdiction of Northern California." Eight Clergymen were present and fourteen Laymen. Adopting as our own, with certain modifications, the Constitution and Canons of the Diocese of California, we resolved to work the Missionary Jurisdiction, as far as possible, in the shape of an organized Diocese, with a free corps of Officers and Committees for co-operation in developing the growth and prosperity of the Church in this portion of the Vineyard.

Reports were received and read, in which the condition of seven parishes, so-called, was stated in detail, also the work of our only Missionary at large. These Reports show that the Missionary Jurisdiction of Northern California embraces a district of country composed of twenty-five counties, or all the territory north of the southern boundaries of Sonoma, Napa, Solano, Sacramento, Amador and El Dorado Counties, extending over fifty-two thousand five hundred and sixty-four square miles, and containing a total population of two hundred and fourteen thousand and nineteen souls, including two thousand four hundred and sixty-four Indians and twenty-four thousand nine hundred and eighty Chinese. In the three hundred and ninety Church families reported,

there are one thousand nine hundred and twenty-three adults and children, of whom seven hundred and nine are communicants. For the year preceding May 6, 1875, the salaries received by the nine Clergymen at work amounted to *five thousand nine hundred and five dollars and sixty-five cents*—equal to *six hundred and fifty-six dollars and eighteen cents* average. The total Church property is said to be worth *eighty-three thousand six hundred and seventy-five dollars*, on which there are yet due *thirteen thousand eight hundred and ninety dollars*, and which is insured for *thirty-three thousand dollars*. This does not include the land and buildings attached to St. Augustine's College.

After a session of two days' duration, the Convocation adjourned to meet at the call of the Bishop.

I found at Benicia a Church school for boys, entitled "The Missionary College of St. Augustine," which was founded by the Rev. J. L. Breck, D.D., and his Associate Mission, and incorporated according to the Laws of the State of California, May 14, 1868. At present its character is limited to that of a collegiate and grammar school. The aim of the College is to give a thorough physical, mental and religious training. The location is unsurpassed. The immediate site, comprising sixty acres, is on elevated land, a mile back from the open bay, and commands an extensive and delightful prospect. The buildings are commodious and inviting, and furnished with such appliances as can be afforded for a complete education. The value of this real estate property of the Church is estimated at *sixty thousand dollars*, but unfortunately there is a heavy debt of about *thirty-six thousand dollars* hanging over the Institution, the interest of which, at very high rates, has to be paid out of the annual income from the board and tuition of the cadets. This continual drawing upon the College resources has depressed us all the while, and deprived us of many advantages which the Institution ought to have. Since its foundation, the College has never received a dollar of donation or endowment, and of course we feel it to be a difficult and disheartening task to struggle along under the heavy burden which we are compelled to carry. If St. Augustine's had the friends who have been so ready to build and endow in other Missionary Jurisdictions, we might safely guarantee in after years a grand success, which should give to this Pacific Coast what it so sadly needs—a school where young men can be prepared for the Holy Ministry, as well as the various professions of life. At the earnest solicitation of the Board of Visitors, I accepted the Rectorship of this Church school about the middle of June, and immediately took charge of the Institution, thus adding to the immense burden of my duties.

I will now mention some of the most important points where, according to my observation and judgment, Associated Missions should be established, and for which I beg the men and the means to support them.

- (1.) On the Pacific Coast, north of Santa Rosa, there is a railroad

building, which in time will reach Eureka, Humboldt County. Along this road there ought to be a clerical Missionary, to hold Service at Cloverdale in Sonoma County, Ukiah in Mendocino County, Healdsburg and Bloomfield in Sonoma County, also in Lake County and other points in the vicinity.

(2.) The Rector of the church in Eureka is very anxious to have the aid of an active assistant, who could find ample occupation at Arcata, Rohnerville, Ferndale, and other points in the county.

(3.) Siskiyou County is a district of country as large as the State of Kentucky, the capital of which is Yreka. Here should be at least one Missionary, who could visit the villages in the rich farming and mining section of Scott's Valley, and occasionally perform Missionary work at Sawyer's Bar, a fine quartz mining camp in Klamath County.

(4.) Coming down to Shasta, we find another field for a Missionary, who could officiate at Weaverville in Trinity County, Reading and Shasta in Shasta County, Red Bluff and Tehama in Tehama County. These towns are very important places, of about nine hundred population each, with scarcely a Protestant Service in any.

(5.) Then again a fifth Missionary would find ample occupation at Chico, Oroville, Biggs, Gridleys in Butte County, Quincey in Plumas County, and Colusa and St. Johns in Colusa.

(6.) In Yuba County, Wheatland and Smartville, Colfax, Iowa Hill, Dutch Flat, Lincoln, Rocklin and Auburn in Placer County, and Truckee in Nevada County, we ought to have one or two Missionaries.

(7.) While one more workman would be acceptable at Sutter Creek, Ione, Jackson and Volcano in Amador, Woodland, Knight's Landing, Davisville in Yolo County, Dixon, Elmira, Fairfield in Solano, St. Helena and Calistoga in Napa County.

For these seven divisions of my Jurisdiction, I need seven faithful and untiring Missionaries, and support for them during the next ten years, at the expiration of which time I firmly believe that the Church will be able to support herself with very little help from outside.

For this vast country, which is rapidly filling up, I have one Missionary. This faithful workman has been so untiring, devoted and successful, that I trust he will pardon me for mentioning his name. The Rev. John Cornell was my pupil many years ago, and I had not seen him since 1855, until we met in this distant field. Without specified salary, he has been very miserably sustained by the offerings at the Services held by him, which have often been utterly inadequate to defray travelling expenses. I ask the Board of Missions to send me some help for this most valuable worker. I have recently sent him to Yreka in Siskiyou County, where he will remain until he "gets every thing in running order" in that new and untried place. If I had six more such men, and *ten thousand dollars* per annum for ten years, there would not be so meagre a report as the Church

now has from this field which is so ripe for the harvest. But what can I do without men and means? Worse than nothing. While the Church holds back, "false doctrine, heresy and schism" cast their seed, which, like all other seed brought from the East to this fair land, rapidly germinates, and brings forth fruit not unto Eternal Life.

Doubtless many who read this will be ready to exclaim, "What! California, the land of gold—asking for money from the Eastern States!" Yes—just as much in degree as China, the rich Empire of the Orient. We do not expect Chinamen to support the Church in their own land, nor should we expect Californians to support the Church in their State. One-eighth of the population of my Jurisdiction are open and avowed Pagans, speaking a language different from ours, and holding themselves aloof from all Christianizing and civilizing influences, while the remaining seven-eighths are, with few exceptions, wholly given up to the love of money and pleasure. There are some who desire to see the Church established, but they are almost invariably poor and unable to support a Clergyman. It is a great mistake to think that because there are extensive gold mines in this part of the State, therefore there must be a great many rich men. Most of the mines are owned by Englishmen and New Yorkers—who are really drawing away from us all the time. There are, in fact, few rich men in California—the vast majority of the people having come hither poor, in the hope of some day, not far distant, being wealthy. The duty of the Church is, first, to convert the people, and bring them to CHRIST, and teach them to realize that there are riches above earthly possessions, before we can hope to be independent of support from the great body of the Protestant Episcopal Church.

In the southern part of my Jurisdiction, there are several so-called parishes, but not one of them supports its Rector by the regular contributions of a steady congregation. There are fifteen church buildings in the District, but on all, save one or two, hangs a heavy debt, which the people occasionally make an effort to lift, by means of picnics, fairs, dances, parties, sociables, theatrical representations, concerts, readings, etc., etc.!

There is one other feature of California, which renders it a very difficult field to work in. The people are very restless and unsettled. Everything a Californian owns is at the disposal of the highest bidder, and he is ready at the shortest notice to move his habitation, and engage in new speculations or enterprises. Sometimes whole communities are panic stricken, and desert the scene of their livelihood. There is a town in my Jurisdiction known as the "the silent city," which is to-day as its former citizens left it, some years ago. The stranger who visits this once busy place, will find houses filled with handsome furniture and carpets and all the comforts which money and labor could purchase and carry hither, just as their former occupants left them. In another of these

deserted towns, stands one of the church edifices, built by our kind friends from the East, and to which the first Missionary Bishop of this country contributed liberally—a silent monument of the Church's zeal in behalf of the spiritual interests of a once crowded and active community. The Rector in Sacramento told me that in the last five years he has ministered to three or four different congregations in the same church, so many and rapid have been the changes in the population during that period.

Still, with all these discouraging and disheartening features of the work here, the moving mass is ready to stop and hear "the glad tidings of Salvation," and in almost every place which I have visited, I have been privileged to minister the Ordinances of the Church, baptizing and confirming some who have been patiently waiting, and giving the Holy Communion for the first time in this country to some of the faithful, who have been deprived of it for a score of years. They bless God that the Church has not forgotten them, but sent me to bring them the blessings of the glorious Gospel of the Blessed God.

I beg leave to give the names of my beloved co-laborers in this Missionary Jurisdiction, in the order of their canonical residence in the State of California :

Rev. J. L. Breck, D.D., Rector of St. Paul's Church, Benicia. November, 1867.

Rev. A. P. Anderson, Rector of Emmanuel Church, Grass Valley. June, 1868.

Rev. J. H. C. Bonte, Rector of Grace Church, Sacramento. June, 1870.

Rev. J. S. Thomson, Rector of Christ Church, Eureka. November, 1871.

Rev. G. R. Davis, Rector of Trinity Church, Nevada City. March, 1872.

Rev. Geo. D. Silliman, Rector of Christ Church, Napa. June, 1873.

Rev. John Cornell, Missionary at large, Yreka. September, 1874.

Rev. Thomas Smith, Rector of St. John's Church, Petaluma. September, 1874.

Rev. W. H. Moore, Rector of Church of the Ascension, Vallejo. April, 1875.

Rev. E. H. Ward, Rector of Church of the Incarnation, Santa Rosa. June, 1875.

Rev. Giles A. Easton, Chaplain to the Bishop, St. Augustine's College, Benicia. July, 1875.

With humble gratitude to the great Head of the Church, for having permitted me to accomplish this little,

I am, very respectfully and faithfully,

J. H. D. WINGFIELD,

*Missionary Bishop of Northern California.*

## WAYSIDE NOTES IN ARIZONA AND NEW MEXICO.

BY A LAYMAN.

I RECENTLY travelled from Los Angeles, in Southern California, across the Colorado Desert to "The River," as this Colorado of the West is called; then down its uncertain channel in an open boat one hundred and sixty miles; then up the Valley of the Gila by stage, day and night, into South-eastern Arizona; thence across the White Mountains into New Mexico, and finally, by stage and "buckboard," to the end of the rail in Colorado Territory.

I passed, on this journey, through the relatively important towns and cities of San Bernardino, in Southern California; Ehrenberg and Yuma on the Colorado River, Arizona and Florence on the Gila, Tucson, the capital of Arizona, and Santa Fé, San José, Cimmaron and Trinidad, in New Mexico; stopping over Sunday in all of them except Florence, Cimmaron and Trinidad, though even in the latter *pueblo*, the exigencies of stage travel and official business did not prevent my paying a Sunday visit to the only Protestant house of worship in the place. In none of these towns and cities did I find the Church, save in Santa Fé, where Mr. Forrester's solitary candle struggles, and not ineffectually, with a darkness that may, indeed, "be felt."

How this strikes a layman, who has learned to value his humble part and lot in the active work of our "primitive, Apostolic Church" as the very highest of his earthly privileges, may be seen from the following wayside notes from his diary, and the free comments which he has indulged in passing and since. If the latter prove unacceptable to THE SPIRIT OF MISSIONS, they may remain, as they were intended to be when whispered in the ear of his private memorandum book, unproclaimed "upon the house-tops."

The first jotting down on the journey mentioned is dated in Los Angeles:

*Sunday, 21st after Trinity*—Attended Morning Prayer at — Church. Parish Priest absent. Rev. Mr. —— of S. F. in his place. Congregation not large nor responsive. Good sermon and singing. The preacher was the pioneer Missionary in this field, and combined nearly all the foreign [*i.e.*, American, etc.,] elements in one large and public-spirited congregation. Was succeeded by a shepherd whose intemperance, etc., scattered the sheep. Then denominationalism entered into his labors, and now divides the flock into half a dozen scant and struggling bands. The church edifice neat, but encumbered.

*Sunday, 22d after Trinity*. San Bernardino, Oct. 24—Started in search of the Church. Followed sound of a bell, to Methodist chapel. Sexton said the "Episcopalians" were welcome to meet here but doubted if there would be Service. Went in search of Clergyman, who is here for his wife's health. Has no appointment and of course no pay. Had Morning Prayer with four or five present. Talked afterwards with an earnest

young Churchman who ardently longs and strives for an organized work. Think a good and patient Priest would gather an interesting congregation.

*Sunday, 23d after Trinity.* Ehrenberg, Arizona, Oct. 31.—No place of worship here save the Mexican R. C. church. My landlord is an Americanized Chinaman—wears his hair cut short, smokes a briar-wood pipe and blasphemous at almost every second word. Wanted to have our Mission Service, but found the stores and saloons open and the few foreigners attending to "business." My companions did not second the proposition.

**ALL SAINTS' DAY.** [On road to Colorado River, Indian Agency]—Kept the Feast, but riding in clouds of dust. [The Indians on this Reservation under spiritual oversight of "Reformed Church," but without Missionary or teacher or any religious instruction.]

*Sunday, 24th after Trinity.* Yuma City, on Colorado River, Nov. 7.—Had Morning Prayer with Church in the East; no Minister or Service in this place. Dined with Mr. P. and Gen. V.'s son; find they were accustomed to attend Church in their old homes. Only the R. C.'s have a house of worship here.

*Wednesday, 10.* Pima and Maricopa Indian Agency, Gila River, Arizona.—Met here Rev. Mr. Cook, a German Methodist Missionary to these Indians—his humble, feeble work an oasis in a vast desert—an upspringing well of water in a barren and dry land where no water is. He was a private soldier in the Union Army during the Rebellion. Showed me his certificate of discharge, bearing its record of seven battles, like dints in a good shield. He is an educated German. Believing that he could do a good work as a Christian teacher to the Arizona Indians, he set his face hitherward from Chicago. Was poor and unknown, and enlisted for a short term in a regiment ordered to Arizona. Then the Apache troubles came, and the would-be Christian teacher became a schoolmaster under the law, aiding to gather the Indians on their Reservations. Just before the expiration of his term, his regiment was ordered East, and when his discharge came, he found himself as far as ever from his chosen field of labor. Nothing daunted, he returned to his old paths and was ordained a Methodist elder in Chicago, where he served awhile as a Missionary among his own countrymen.

About four years ago, still poor, and known for what he was worth perhaps only among the poor, he resolved to return to Arizona. The "Apache war" was now at an end, even in the military bulletins, and the Missionary had *one hundred dollars* in his pocket, and a young wife. It was arranged to leave the latter for a season with her friends, and with the former push forward as far as it would take him. Some friends, hearing of his determination, became interested, and procured passes for him on the railroads to Colorado, promising to aid him by and by with money. From the end of the railroad he "worked himself" down into the country by various honest shifts and devices; and so, finally, he obtained a footing among these Pimas and Maricopas. He became Government teacher on a salary of *nine hundred dollars*, applied himself to the study of the language, which he has learned, used most of the money sent him to buy a small printing-press and type, with which he has begun to print translations of the New Testament in the Pima language, setting the type and working the press with his own hands. His wife has joined him, and he has now two promising schools, his oldest scholars working nicely through the first four rules of arithmetic into fractions. The Pimas have been faithful allies of our people, a bulwark

for the poor emigrant against the wilder Apaches. We are repaying them in the current coin of our frontier civilization, whiskey and disease. Of course they are becoming troublesome as they become degraded and demoralized. Ten or twelve years ago the women were generally chaste—now, Mr. Cook says, a chaste woman is rarely met with. This Christian soldier is fighting his solitary battle in this wilderness against fearful odds and almost without supports, humanly speaking. The Agent has abandoned the field; but not one word does this man say of quitting his post. His Sundays like his week-days are full of work.

*Sunday, 25th after Trinity.* Tucson, Arizona, Nov. 14.—Capital of the Territory. Three thousand inhabitants, chiefly Mexicans and Indians (Papagos), no house of worship but the Romish church; no beginning made by other religious bodies. A Church Minister came down here from New Mexico, and was well received until it was discovered that he had miserably fallen and was a common drunkard and gambler. I perceive in the Prescott *Miner*, that he is in that place, the most thriving town in Arizona, and advertises the Services of the Episcopal Church. This man, with others of his stamp from the denominations, have sown seed here that will choke the growth of the good grain for years to come. I think I was never in a place where good men are so quick to suspect the least outward show of Christian profession. And yet a most inviting field is open to the Church, as well among the native population as our own countrymen. The foreign Romish Priests and their severe money exactions are not acceptable to the most intelligent of the Mexican community. Besides, the public schools which Governor Safford has planted and struggled nobly to maintain against the power and influence of the Priesthood, are proving a grand success, in that they are attracting the children of Mexican parents, who are, thus far at least, placing themselves in opposition to their own religious system which has schools of its own. Perhaps a wave of the great religious movement begun in old Mexico has extended here. At any rate, I find indifference and even disaffection towards the R. C. Church largely prevalent. Inquired of Governor Safford [at whose house I was stopping] if our Bishop of New Mexico and Arizona had yet visited this place. He had not so much as heard that there is a Bishop of the Episcopal Church for Arizona.

*Sunday, 26th after Trinity*—Still in Tucson. Evidences of the ripeness of this field for Christian laborers increase with my increasing knowledge of the place and people. There are several educated Mexican youths here who interest me deeply. One has a copy of the Holy Scriptures in his native language, which he has refused to surrender to the Priests. Two of them came to me to-day, and I instructed them as well as I could in the principles of the English Reformation and our religious freedom as opposed to “free thinking” on religious subjects. I shall never talk to more interested listeners.

There are about twenty American families here, whose homes are as pleasant and refined as those of the same class of cultivated people in the East. I should think that even the social requirements of some of our waiting Clergy might be satisfied here. But let no one seeking this place come “delicately.” He must be a man—brave, discreet, able and *desperately* in earnest. Has the Church such a man to send? If not, *why not?*

*Sunday, 1st in Advent.* San Carlos Agency, Nov. 28.—Up from our mud couches and on the road before the sun of this New Year greeted us.

Governor S. spreads his blankets as low as the lowliest. The rain has made the road heavy, but we reach San Carlos Agency by noon. This is the home of three thousand of the once dreaded Apaches. They are quiet now throughout Arizona, and travellers may go singly almost everywhere, unmolested.

Had out Bible and Prayer Book on the road, to follow the Church in the East in the dear Advent Service. No opportunity for religious exercises at this Agency. [This was the fifth Arizona Indian Agency visited. Only at one of them is there any religious work carried on by Protestants.] Agent has been away and the employés and Indians are scattered.

*Sunday, 3d in Advent.* Navajo Agency, New Mexico, Dec. 12.—The Presbyterians have this Agency, but no religious work is carried on. Our Mission Service was very well received by employés. Nine or ten thousand Navajos and not a religious teacher among them!

[On my seven days' journey by ambulance to this Agency, I passed through the Zuni villages, where there are three or four thousand descendants of the "ancient people." Their history, manners and customs are full of interest. Saw the ruins of Romish church; the Missionaries are said to have been expelled from among the Zunis. They are now without any religious teachers.]

Santa Fé, N. M., Dec. 15 (*Ember Day*)—Bishop Adams, whom I hoped to have the pleasure of meeting here, has withdrawn, only temporarily, it is hoped, from the work of his Missionary Episcopate, as I learn with sincere regret, his physical health not permitting him to travel. Met here the first Church Clergyman I have seen since leaving California—the only one (I write it with dismay) now doing duty in all this vast Jurisdiction of New Mexico and Arizona. Where rests the blame and responsibility for this state of things? Or is there no blame, no responsibility—only the shame of it to be borne? I am informed Bishop Adams was greatly discouraged with the prospect. Let us hope his ill-health darkened the view, for, apart from the doubtful propriety of a successor of St. Paul having anything to do with prospects when set apart for such a work as this, it is really one full of promise, to the eye of a layman, at least, and conversing with Rev. Mr. Forrester to-night, I find him hopeful under all his burdens, fervent in spirit, and only anxious to secure for the Church the vantage ground at certain points he has visited.

What *can* be done to help him! I sat with him and his family in their humble home, while he rehearsed his purposes; and we discussed various methods by which he might hope to reach the great sympathetic heart of the Church in the East, and awaken the minds of some of his clerical brethren. He urgently needs fellow-laborers and lay teachers. Here as in Arizona, not alone our own countrymen are as sheep without a shepherd, but a large Mexican population may be reached by the preaching of the pure Word and the due administering of the Sacraments. The work is full of difficulties; but hard work is hard work everywhere and to all. The business man, the stock raiser, the miner who come here, do not shun it, as the cost of even the daily bread. Should those who break the Bread of Life shrink from it?

The old question, pondered many a time on my solitary rides, Is the disciple, after all, above his Master? Are the conditions of His service, now, so widely different from what they were when He walked the earth, or when the Apostles first went forth? Is human life so precious that it may not be laid down any more in the propagation of His Word? Is it

not after all for the exhibition of this spirit, aye, and its actual fulfilment in deeds of martyrdom, if need be, by those who are called and consecrated to the work of the Ministry, for which the world now waits, and the Church languishes? Perhaps, when the martyr spirit is again awakened, and men lay down their lives for the Gospel in these wilderness places, the best intellects of the rising generation may be attracted to the office of the Priesthood, and the hoarded wealth of prosperous and mature age will be laid at the feet of the Apostles.

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### LETTER FROM BISHOP WHIPPLE.

REV. AND DEAR SIR : I have just returned from Colorado, and knowing how lovingly you follow the faithful laborers there, I thought you would be glad to hear of their welfare. All who love Christian work loved good Dr. Spalding for his work at Erie. The new and untried field brought new responsibilities, and I believe that they have proved the wisdom of the Church's choice.

Our beloved Brother Randall died just as the work was well begun. Of course he made some mistakes—men always make mistakes unless they stand stock-still and do nothing, and that is the worst mistake of all.

Bishop Talbot was a capital pioneer, and his hearty manners and warm words found the way to the hearts of the old pioneers. He laid out his plans broadly and generously and settled one thing—that the Church is no exotic, but a home for the people of the border as well as for the city. I met many an old settler who remembers him with love.

When Bishop Randall came, it was among a restless, unsettled population. Towns were springing up everywhere, but as these depended on that most uncertain of all avocations, mining, no one could tell which towns would live and which die. He did build some churches where they are not all needed, but our Church doesn't usually make mistakes that way. He founded schools of a better grade than could at first be supported. He found it hard to get good teachers, and the people were too poor to support his schools. He died just when everything was to be done. Bishop Spalding came in, with his stout heart and faith in God, and I am surprised at what he has accomplished. I visited Wolfe Hall and Jarvis Hall. The first is a noble brick building adjoining the Bishop's house in Denver. The teachers are, I believe, well fitted for their work, and I addressed a school which will compare with any school in the land. I examined the plan of the school, and I believe it is wisely planned and well carried out. At Jarvis Hall I met some manly boys, and here again I found much to gladden my heart. The Bishop's difficulty is what every Bishop who undertakes such work must meet, lack of means, and he will be happier than any Bishop I know, if care does not chisel some lines on his cheeks. But with all the difficulties, he will, by God's help, make

those schools noble and blessed Christian institutions. Jarvis Hall is beautifully situated. Just now he wishes it was in Denver, but in five years, when he has the present building full (and he will fill it) he will be glad that it is in Golden.

I met some of your brave Missionaries, and they have the appearance of "live men," who are not afraid of work. I visited four of their homes, and I felt heart-glad to see them making no complaint of hardship, not a word about poverty, no talk of hard field, and yet you saw it all. We talked as brothers about the battle—the same old battle which has been waged six thousand years, and which will not be ended until our LORD comes again. I had the pleasure of holding Service on the Platte River for some Virginia Church folk who have gone to Colorado to find a home, and at Bishop Spalding's request, confirmed four persons, one the wife of a man whom I confirmed sixteen years ago in Minnesota. We had the Holy Communion, and it was a pleasure to meet at the Lord's table some shepherdless sheep brought up among others and who are now finding the Church a tender mother.

I have carried so many burdens myself, and have so often realized the old promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," that I felt I must tell you of the joy I had in seeing the work in Colorado. Don't believe there is any failure; the only failure is when we fail to do God's work. The men who go out to these new fields may make some mistakes, but God will overrule all for His glory and the salvation of men. The work is hard, but faith will conquer. No man ever tried to do work that it did not succeed. Not in our way, not always as we planned, but the end is sure. One thing, you who stay by the stuff must never forget those in the front of the battle, and the best remembrance is alms and prayers—alms because we are permitted to loan the Lord a little of that we call ours and find it again in Heaven, prayers because He has said "If two of you shall agree as touching any thing that they shall ask, it shall be done for them by My FATHER which is in Heaven."

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*"CENTRES OF MISSION WORK" AGAIN.*

In the March number of this magazine, and in connection with a very interesting article entitled "All Saints' Cathedral," we presented a few thoughts on the subject suggested by this heading. We return to the subject now in connection with an equally interesting article presented in our April number entitled "Nashotah: its Past, its Present, its Future."

For thirty-five years Nashotah, on its human side sometimes in weak-

ness and sometimes in strength, and always in its purpose and aim, has been a centre of Mission Work. Not to speak here of that done in its immediate neighborhood, very significant in character and extent, this Institution has long been connected in the fellowship of labor with the Domestic Committee of the Board of Missions. As early as 1845, the Rev. Gustaf Unonius, its first graduate, was appointed by that Committee Missionary to the Scandinavians in Wisconsin. In 1849, four Nashotah men were on their list of Missionaries, one of them, the Rev. Franklin R. Haff, in earlier days a pupil of the writer of these lines, was serving successfully among the Oneida Indians, and in 1853, the Rev. Edward A. Goodnough, another graduate of Nashotah, became his successor, under appointment of the Domestic Committee, and for about twenty years was on their list of faithful workers. In 1855 the *four* of 1849 had increased to *eighteen*, and from that date to the present the number has been from eighteen to twenty-five. It may be safely said that Nashotah has been the means of contributing *five hundred and fifty* years of Missionary work to the Church. Five of its graduates have been in the Foreign field, and four are now there. Between thirty and forty churches have been built under the auspices of the Missionaries supplied by Nashotah. Surely this has been and is a centre of Mission work, prolific and untiring in the expenditure of its energies and blessed of God in the building up of His Church in this land. It was founded in the true Missionary spirit, the spirit that makes ventures for CHRIST and His cause, that seeks opportunities for service, and not regarding the difficulties of the way, goes straight to seize upon and improve them; and in the same spirit it has ever been conducted. There was poverty in that foundation, and to mere human view it must have seemed all poverty. But there was in it a wealth of power, because the workers were drawn by the cords of holy faith and love very near to the blessed Head of the Church, and were permitted to partake of His exhaustless grace. The poverty reappeared as the superstructure arose, and has been manifest all along the line of its history and work; but because it has always been joined with that wealth of power, there has been a steady conquest of difficulties and a steady success. Many a time have the teachers and pupils at Nashotah, depending upon the daily mails to bring them the means of support, experienced the pangs of hunger and the weakness resulting therefrom, and would have fainted utterly but for the unfailing supply of the meat the world knows not of.

Nashotah is one of the very beautiful places of this earth, and its appointments in buildings, so far as they go, are in harmony with all the rest, but the poverty, to a great extent, remains. The Professors are poor, the students are poor, the endowments are very slight, and but for what the mails now bring and what is gathered in other ways from the general Church, the work would have to be abandoned. The beautiful place would abide, but for Christian eyes and hearts would be shorn of its truest glory.

The time has come, fully come, when Nashotah should be endowed. Dr. Cole has spent nearly the entire winter in this and other Eastern cities, going from house to house, soliciting aid, not for endowment but for present urgent needs, to postpone, though it be for but a brief period of time, the painful necessity of dismissing young men who are studying for the Christian Ministry. This heavy burden, and but for the love of CHRIST and His Church, too distasteful for him to assume, should not be left long upon his shoulders. He is needed at home. There is higher service for him there. He may be a good beggar, but he is a better teacher. He should not be forced from the duties of his high calling to gather a few dollars here and a few there, to keep in running order an Institution of such lofty and worthy aims, to whose interests he has given the best twenty-five years of his life.

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#### THE REV. DR. J. LLOYD BRECK.

WHILE writing the foregoing article our thoughts would wander from Nashotah to Faribault and from Faribault to Benicia; for news has recently reached us that one of the noble men who first labored and prayed at all three of the localities named, has fallen asleep at the last, after thirty-five years of Mission life, which for him meant years almost without rest in body or mind or heart.

We have not all the facts at hand which should go into a sketch of the life and work of Dr. Breck. A future number will contain such a paper, as, for the reason here given, we are not now able to write. Meanwhile we are certain that the loving sympathy of the Church will go out freely towards those on whom this bereavement falls most heavily.

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## ACKNOWLEDGMENTS.

 **N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded.**

**All Money Orders should be drawn on Station D.**

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from March 1 to March 31, 1878, inclusive.

## ALBANY.

*Albany*—St. Peter's Ch..... 252 83 252 83

## CALIFORNIA.

*San José*—Trinity Ch., A member, 3 45  
*Santa Cruz*—E. C. B..... 5 00 8 45

## CENTRAL NEW YORK.

*Waterville*—Grace Ch., M. C..... 12 12 12 12

## CENTRAL PENNSYLVANIA.

*Lebanon*—St. Luke's Ch., M. C... 8 02  
*Mansfield*—St. James' Ch., M. C... 1 00  
*Pottsville*—Trinity S. S., M. C.... 82 72  
*Tioga*—St. Andrew's Ch., M. C... 3 55 45 29

## CONNECTICUT.

*Ansonia*—Christ Ch..... 19 70  
*East Plymouth*—St. Matthew's Ch..... 2 00  
*Essex*—St. John's Ch., M. C..... 4 74  
*Hartford*—Christ Ch..... 66 78  
Estate of Chester Adams,  
interest and rent..... 323 00  
Interest on Smith &  
Kelly note..... 406 77  
*New Haven*—Ascension..... 10 00  
*North Haven*—St. John's Ch., M. C..... 11 00  
*Norwich*—Christ Ch..... 10 00  
*Stamford*—St. Andrew's Ch..... 43 55 897 54

## DELAWARE.

*Laurel*—St. Philip's Ch..... 1 00 1 00

## EASTON.

*Cambridge*—Great Choptank Parish..... 15 13 15 13

## ILLINOIS.

*Aldton*—St. John's Ch., M. C.... 1 00  
*Cambridge*—Robin's Nest Mission M. C..... 10 60  
*Chicago*—St. Mark's Ch..... 20 92  
Mrs. E. S. Marsh..... 10 00 41 92

## IOWA.

*Keokuk*—St. John's Ch., M. C., \$17.10; Kemper Misionary Society, \$10.. 27 10  
M..... 1 00 28 10

## KANSAS.

*Independence*—Ch. of the Epiphany..... 3 00 3 00

## LONG ISLAND.

<i>Brooklyn</i> —St. Anne's Ch., from Chas. Dimon, through Rev. Dr. Scheack.....	100 00
St. Mary's Ch., M. C., add'l.....	4 77
<i>College Point</i> —St. Paul's Ch., M. C.....	2 00
<i>Newtown</i> —St. James' Ch., M. C.....	2 70
<i>St. Johnland</i> —W. L. Preston, of which for Centennial Fund, \$1.....	2 00 111 47

## MAINE.

*Augusta*—St. Mark's Ch..... 50 00 50 00

## MARYLAND.

<i>Baltimore</i> —Ch. of the Ascension.	50 50
<i>Georgetown</i> —St. Alban's Ch., M. C.	2 00
<i>Prince George's Co.</i> —St. Paul's Parish, M. C.....	5 50
<i>Port Tobacco</i> —Christ Ch., M. C., \$21.11.....	28 34
<i>Washington</i> —Epiphany S. S., M. C.....	13 65
Rev. John McCarty.....	5 00 104 99

## MASSACHUSETTS.

<i>Framingham</i> —St. John's Ch.....	16 00
<i>Hyde Park</i> —Christ Ch., M. C.....	1 30
<i>Lanesboro</i> —St. Luke's Ch.....	2 00
<i>Lowell</i> —St. Anne's Ch.....	32 69
<i>Springfield</i> —Christ Ch., M. C.....	21 09
Webster—Ch. of the Reconciliation M. C.....	35 27 108 26

## MICHIGAN.

<i>Ann Arbor</i> —St. Andrew's Ch.....	30 53
<i>Bay City</i> —Trinity Ch., M. C.....	2 01
<i>Detroit</i> —Christ Ch.....	15 00
St. Paul's Ch.....	160 00 207 53

## MINNESOTA.

<i>Bloomington</i> —.....	1 00
<i>Eden Prairie</i> —.....	1 00
<i>Hampton</i> —.....	1 00
<i>Lake City</i> —St. Mark's Ch.....	3 50
<i>Nininger</i> —.....	1 00
<i>Oak Grove</i> —.....	1 00 8 50

## NEW JERSEY.

<i>Elizabeth</i> —Grace Ch.....	5 14
Trinity Ch.....	10 00
<i>Florence</i> —St. Stephen's S. S., M. C.....	6 65
<i>Freehold</i> —St. Peter's Ch.....	10 00
<i>Princeton</i> —Trinity Ch., M. C.....	7 00
<i>Woodbury</i> —Christ Ch.....	34 52 73 31

## NEW YORK.

<i>Mott Haven</i> —St. Mary's Ch.....	5 12
<i>Edgewater</i> —St. Paul's Memorial Ch., M. C.....	5 23
<i>New York</i> —Calvary Ch.....	60 00
St. Alban's Ch., M. C.....	25 00
St. Andrew's S. S.....	60 00
St. Augustine's Chapel.....	7 36
St. Bartholomew's.....	1187 75
St. Chrysostom's Chapel, M. C. \$3 26.....	11 84
St. Paul's Chapel.....	109 70
St. Peter's Ch.....	183 83
Transfiguration, add'l.....	100 00
Trinity Ch.....	16 00
Zion Ch.....	15 00
A Friend.....	3 20
A. C. K., Jr.....	50 90
Mrs. W. H. T., in aid of Western Bishops.....	10 00 1740 03

## NORTH CAROLINA.

<i>Hillsboro'</i> —St. Matthew's Ch....	4 60
<i>Ravenscroft Mission</i> —.....	20 00 24 60

## NORTHERN NEW JERSEY.

<i>Jersey City</i> —St. Matthew's Ch....	65 57
<i>Newark</i> —House of Prayer, M. C. ....	1 15
St. Paul's, E. M. C.....	2 10 68 82

## OHIO.

<i>Cleveland</i> —Trinity Ch., M. C.....	67 69
<i>East Plymouth</i> —St. Matthew's Ch., M. C.....	1 62
<i>Jefferson</i> —Trinity Ch., M. C.....	5 25 71 56

## PENNSYLVANIA.

<i>Philadelphia</i> —Mediator, A mem- ber.....	300 00
St. James' Ch.....	456 80
St. Mark's Ch.....	160 50
B. E. F.....	2 00
West—St. Mary's Ch.....	2 00 920 80

## PITTSBURGH.

<i>Pittsburgh</i> —St. Peter's Ch.....	29 75 29 75
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## RHODE ISLAND.

<i>Pawtucket</i> —Trinity Ch.....	12 15
<i>Providence</i> —Grace Ch., M. C. ....	12 27

## SOUTH CAROLINA.

<i>Charleston</i> —St. David's Ch....	2 30
<i>Stateburg</i> —Clarendon Ch.....	12 00
<i>Summerville</i> —St. Paul's Ch.....	13 00 27 30

## SOUTHERN OHIO.

<i>Columbus</i> —Trinity Ch.....	10 00 10 00
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## TEXAS.

<i>Calvert</i> —Ch. of the Epiphany.....	5 00
<i>Marlin Mission</i> —.....	1 00 6 00

## VERMONT.

<i>Bethel</i> —Christ Ch.....	5 00
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<i>Brandon</i> —St. Thomas' Ch., M. C. ....	2 50
<i>Wallingford</i> —J. C. B.....	10 00
<i>Windsor</i> —St. Paul's Ch., M. C....	8 00 25 50

## VIRGINIA.

<i>Norfolk</i> —St. Luke's Ch.....	25 18
<i>Warrenton</i> —St. James' Ch.....	25 00 50 18

## WESTERN MICHIGAN.

<i>Big Rapids</i> —St. Andrew's Ch....	7 00
<i>Homer</i> —Christ Ch.....	3 00
<i>Kalamazoo</i> —St. Luke's Ch., M. C. ....	56
<i>Three Rivers</i> —Trinity Ch.....	1 60 12 16

## WESTERN NEW YORK.

<i>Bath</i> —St. Thomas' Ch.....	15 00
<i>Brockport</i> —St. Luke's Ch.....	3 00
<i>Buffalo</i> —St. John's Ch.....	85 28
St. Mary's Ch. on the Hill.....	45 00
St. Paul's Ch.....	64 75
Mrs. Hannah S. K. Hey- wood.....	10 00
<i>Canandaigua</i> —St. John's Ch....	26 74
<i>Corning</i> —Christ Ch.....	15 40
<i>Cuba</i> —Christ Ch., M. C. ....	9 51
<i>Dunkirk</i> —M. C.....	6 44
<i>Geneva</i> —Trinity Ch., of which from Ladies' Sewing Society, \$25.....	173 41
<i>Havana</i> —St. Paul's Ch.....	6 56
<i>Leviston</i> —St. Paul's Ch.....	1 65
<i>Lyons</i> —Grace Ch.....	29 68
<i>Niagara Falls</i> —St. Peter's Ch....	28 32
<i>Oakfield</i> —St. Michael's Ch.....	1 83
<i>Pittsford</i> —Christ Ch., of which from S. S., \$7.50.....	21 63
<i>Rochester</i> —Christ Ch., M. C. \$1..	48 55
St. Clement's Ch.....	86 13
St. Paul's Ch.....	41 20
Trinity Ch.....	45 67
<i>Watkins</i> —St. James' Ch .....	5 75
<i>Westfield</i> —St. Peter's Ch.....	4 11
Mrs. G. H. Munford.....	25 00 750 61

## MISCELLANEOUS.

<i>Miscellaneous</i> —.....	1 00 1 00
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## LEGACIES.

<i>N. Y., Yonkers</i> —One half annual proceeds of Caroline Jones' Estate.....	244 50
<i>Vt., Guilford</i> —Bequest of Miss Augusta Brown.....	250 00 494 69

## YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	689 27 689 27
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## MITE CHESTS.

Receipts for the month, not credit- ed to parishes.....	44 61 44 61
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Receipts f. r the month.....	\$6,963 55
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Amount previously acknowledged....	69,412 88
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Total receipts since Oct. 1, 1875...	\$76,876 43
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## ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS from March 1 to March 31, 1876, inclusive.

## ALBANY.

*Albany*—St. Peter's Ch., for Bp. Tuttle, from Mr. Fas-  
sett's Bible Class..... 25 00 25 00

## MASSACHUSETTS.

*Cambridge*—A Thankoffering, for  
Miss Jope..... 25 00 25 00

## MICHIGAN.

*Bay City*—Trinity Ch. S. S., for Ch.  
in Mexico..... 7 00 7 00

## NEW YORK.

*Newburgh*—J. B. S., for Rev. Nel-  
son Ayres..... 5 00

*New York*—Grace Ch., of which  
for Wolfe Hall, Col-  
orado, \$1000; St. Helen's  
Hall, Portland, Ore-  
gon, \$2360..... 3360 00

St. Bartholomew's Ch.,  
for Bp. Elliott..... 20 00

St. John's Chapel, of  
which for German Mis-  
sion, \$8.41; for Italian  
Mission, \$4.42..... 16 83

Through Woman's Aux.  
for Ch. Hospital at  
Jacksonville, Fla., of  
which from Mrs. W. P.  
B., \$10; Mrs. L. H. B.,  
\$5; J. A. L., \$20; G.  
E. R., \$2; E. J. P., \$2;  
Mrs. C., \$1; Mrs. T.,  
25c; Miscell., 50c..... 40 75

Through Woman's Aux.  
for Bp. Clarkson, for  
freight..... 2 90

Through Woman's Aux.  
for Rev. Mr. Stoy, for  
freight..... 5 00

*Rye*—Woman's Miss'y Ass'n of  
Christ Ch., of which  
for Bp. Elliott \$100;  
Scholarship in St.  
Mark's School, Salt  
Lake, \$40..... 140 00 3590 48

## OHIO.

*Sandusky*—St. Luke's S. S., for  
Bp. Tuttle..... 3 00 3 60

## PENNSYLVANIA.

<i>Philadelphia</i> —St. Mark's, for Bp.	
Garrett.....	5 03
<i>Woodcock</i> —Mrs. N. S., for Nasho-	
tah.....	10 00 15 00

## PITTSBURGH.

W. H., \$100; F. R. B., \$25, for	
Rev. L. H. Wells. ...	125 00 125 00

## VERMONT.

<i>Bellows Falls</i> —St. Agnes' Hall, for Bp. Tuttle Scholar- ship in Salt Lake.....	20 00
<i>Bethel</i> —Christ Ch., for Bp. Morris'	
Chinese Mission.....	2 00 22 00

## WESTERN NEW YORK.

<i>Buffalo</i> —Mrs. Hannah S. K. Hey- wood, of which for Mr. Snowden's African Candidate, \$5; for Bp. Tuttle's School, \$5; for Bp. Garrett, for Denison, \$5; for Bp. Green's School, \$5....	20 00
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<i>Geneva</i> —Trinity Ch., of which for Bp. Tuttle Scholarship \$40; for Ch. at Silver Creek, Nev., \$25.....	65 00
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Miss M. P. Kingsbury, for Rev. J. R. Love .....	1 00 86 00
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## WESTERN NEW YORK.

<i>Grand Rapids</i> —Woman's Miss'y Ass'n of St. Mark's, for Rev. O. P. Thack- era.....	5 00 5 00
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## MISCELLANEOUS.

For All Saints' Cathedral.....	410 00
J. M. W., for Bp. Whipple's work.	10 00 420 00

Receipts for the month.....	\$4,328 43
Amount previously acknowledged....	11,257 00

Total receipts since Oct. 1, 1875.....	\$15,580 48
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*CORRECTION*—By an oversight, a contribution of \$30 from the Church of the Redeemer, Morristown, Northern New Jersey, received August, 1875, was not acknowledged at the proper time, and did not appear in the Annual Tables of the Proceedings of the Board of Missions.

# INDIAN COMMISSION.

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## Faithful unto Death.

DIED—At the Mission of The Most Merciful Saviour, Santee Agency, Nebraska, on Ash-Wednesday afternoon, March 1st, MARY E., wife of the Rev. SAM'L D. HINMAN, Missionary to the Santees Sioux; aged 34 years.

The Christian woman, whose departure finds record in the preceding words, became interested, while yet but a young girl, in the Santees living at Faribault, Minnesota, and soon engaged in teaching the children gathered in the Mission School by the Rev. Dr. Breck and afterwards by Bishop Whipple. Mr. Hinman at that time was employed in the same work, and in preparing himself for Missionary labor among the Indians. When the way was opened for the establishment of a Mission among the Santees at Redwood, Minn., these young people were married, and took for a wedding tour the road to their Mission Station. Their labors there were interrupted by the terrible outbreak of 1862. The Santees were in consequence removed to the Missouri River. After their settlement in their present locality, Mrs. H. joined her husband and shared his trials and his labors. That she was a most earnest Missionary, abundant in loving labors, especially among the women of the Tribe, in caring for the sick and distressed, in clothing the naked and providing food for the hungry, in instructing the young in singing the hymns and chants of the Church, and training a choir and leading them in the Services, being ready at all times by day and by night with cheerful alacrity and loving sympathy to attend to any call made upon her—these things are abundantly testified by those who knew her best, and who have had the sweet privilege of visiting the Mission in the days of her strength. Our brother Hinman has been accustomed to say that Mrs. Hinman had done more towards Christianizing and civilizing that people than he himself has accomplished.

She early learned the language and put herself in communication with the people, and by women's meetings, by house-to-house visitation, especially in sickness and distress, by constant intercourse among the women, by suggestion, instruction and exhortation with reference to their religious duties and household affairs, she attached them to herself and imperceptibly drew them on to attach their affections to our dear LORD.

And yet her work was done so quietly, so unobtrusively, so lovingly, that, although one were a guest in the house, unless he was very intimate, he would notice but little of the great work which she daily performed.

For three years past our dear sister has been a great sufferer. Disease attacked her throat. Medical skill proved unavailing except in giving temporary relief. Gradually her voice failed, which was a sore trial, as it deprived her and her friends to a great extent of the pleasures of conversation, and the Indians of her blessed work.

Yet her long sickness, borne with the utmost patience and meekness, and resignation to the will of our heavenly FATHER, was in itself a most impressive sermon and example before the people.

On Ash-Wednesday she received the Holy Communion. In the afternoon, her departure being evidently near at hand, the family were called around her bedside. She declared herself to be in perfect peace, and resigned to the will of God. Her only trial was in leaving her large family of young children ; but she committed them to the care of a loving FATHER and merciful SAVIOUR. Almost to the last she was employed in sending messages to her friends, with exhortations to her children, not forgetting an exhortation to her beloved Indian people to continue steadfast in the Faith of CHRIST. Just as Mr. Hinman finished the *Commendatory Prayer*, her pure and loving spirit took its flight—finding in the great change, we cannot but believe, a happy release from her labors and sufferings in the quietude and rest of the Paradise of God.

The funeral was appointed for the following Sunday afternoon, the 5th instant, thus allowing time for relatives at a distance to reach the Mission. During those five days of waiting, many Indians came to take a last look at their beloved friend, and many were the touching scenes of affection and grief, which spoke eloquently of the appreciation in which she was held.

On Sunday morning a large congregation gathered from all parts of the Reserve. Morning Prayer was said by the Rev. Messrs. Cook, Hemans and Walker. The Rev. Mr. Hemans, the Indian Presbyter, preached a memorial sermon, from Rev. ii. 10 : *Be thou faithful unto death, and I will give thee a crown of life.* The Holy Communion was administered by the Rev. Mr. Cook, assisted by the Rev. Mr. Hemans.

A vast multitude of Indians together with the white people of the Agency and from the town of Springfield, assembled in the afternoon to pay their respect to the memory of the departed. After prayers at the house, the coffin, borne by three white and three Indian bearers, was preceded by the Clergy up the aisle of the church into the choir. When all the people had duly arranged themselves, the *De profundis* was chanted by the congregation and Clergy, led by Duncan Graham, a Candidate for Holy Orders, and one of the first of those instructed in the school at Redwood fifteen years ago. After the Lesson, the *Gloria in Excelsis* was chanted, followed by prayers and the Hymn, *O Paradise*, in Dakota. The grave had been prepared in a little grove of cottonwood near the south porch of the church, and thither we proceeded. At the grave, *I heard a voice from heaven*, was chanted, and, after the prayers, was sung *Jerusalem, my happy home*, in Dakota. Many of the people, according to a custom of the Santees, each cast a handful of earth into the grave, as the last act of affection to the deceased.

Thus closed the devoted, useful life, and thus we carried forth to

burial with subdued songs of triumph the mortal remains, of the first white Missionary of our band who has fallen in the battle of CHRIST and the Church among the Dakota Indians. Fifteen years of self-denying, loving labor—and then, perfect peace in death ; eternal rest ; everlasting reward. Long will the memory of Mary Hinman be cherished, not only in the Church among our more favored people, but by a large and growing number among the Indians ; and thousands yet shall rise up and call her blessed. She has builded well the spiritual as well as the material temple of our God, and her work will endure throughout eternity.

May GOD give us who remain grace to emulate her long-suffering patience in laboring among the heathen, her cheerfulness, her ready sympathy and help, her humility, her faithfulness even unto death.

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## THE PONKA MISSION SCHOOL.

### LETTER FROM THE TEACHER.

PONKA AGENCY, DAKOTA, *January 12, 1876.*

REV. AND DEAR SIR : I gladly send, at your request, a sketch of the work at Ponka. As Bishop Hare truly remarks, the work among the Indians is slow. It is only when we compare their condition to-day with what it was a year ago, that we can see they are making progress. What was their condition a year ago ? I shall speak more particularly of the children, as I have had more to do with them.

I found them dirty, ragged and shy, with some knowledge of their letters. A few could read in easy words of three or four letters. They had no idea of order or discipline. Their main idea seemed to be that the Missionaries came to teach them something for which they (the children) were to be paid bountifully in food and clothing. Instead of any thought that the Missionaries were conferring benefits upon them, they acted as though the case was reversed. This idea is not entirely done away with yet. But there is considerable improvement.

It is true the Government allows each child who attends school regularly for a whole week, an extra ration of meat ; but it took a long time to get them to understand that unless they came every day they would receive no meat. By gentle firmness I have fixed this idea in their minds. Two months ago, although I had as high as eighty or ninety present each day, I had only nine boys and fourteen girls who were entitled to tickets. To-day I had one hundred and fourteen present, and fifty-nine boys and fifty girls received meat tickets.

They come not only regularly, they come promptly when the bell rings. Then again they come now with clean face and hands, and hair combed, and though they have not yet discarded long hair, or blankets, I still have strong hopes to do away ere long with these relics of barbarism.

They are very fond of singing. I generally spend from fifteen to twenty minutes each day at the close of school in this exercise. When I first began, it took them three or four weeks to learn the first verse of "Little drops of water." Now they can sing correctly not only the entire piece, but three or four other pieces, and keep excellent time. I have perfect command over them, and can regulate the time by the motion of my hand.

There was another difficulty. When we were alone they would do very well; but let a stranger enter, and not a word or sound could you get from them. The boys would stare, or look foolish, and the girls would cover their heads in their blankets. Now I have no trouble from this source. If there is any difference, they do better when visitors are present, as they take pride in showing off.

They are learning English very rapidly. I trust, as their shyness wears off, they will speak English readily, as they now understand it pretty well. MacGayton told Mrs. G. some time since that, when they got together by themselves, they often discarded Ponka.

There is a marked improvement in their attendance at Church. I have the church as full as it can hold, both of the parents as well as the children. I hope to begin with the chants very soon which will make the Service more interesting.

You will see that I am taking the advice given by the old Indian to Bishop Hare: "Try to tame the fawns, and you may catch the old ones."

You will find nothing startling in my letter, but, what I think far better, indications of a steady improvement, a making haste slowly, which in this Mission work seems to be the wiser course to pursue.

We are under many obligations to kind friends in Ohio for valuable supplies of clothing for the children, which will aid very much in making them more comfortable as well as presentable.

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### THE QUEDAR SCHOLARSHIP.

REV. AND DEAR SIR: There are some historical associations connected with the *Quedar Scholarship*, which may prove interesting to you and to the readers of your department of THE SPIRIT OF MISSIONS.

Peter Schuyler (son and heir of Philip Petersen Schuyler, the first of the family in this country) was born in Albany, 1657. It appears that he early took a prominent part in the affairs of the country, having been, as early as 1686, appointed the first Mayor of the city of Albany, at the time of its incorporation. He was also President of the Council, and Acting-Governor, in 1709, and again in 1719. In the course of his public career, and his intimate acquaintance with the affairs and wants of the Colony, he was frequently employed in negotiating treaties and holding conferences

with the Indians on the Mohawk river and more westerly parts of the Colony, and by his honorable and equitable conduct towards them he acquired their lasting friendship and confidence. Their faith in him was so great that one chief of each nation accompanied him, in 1710, on his voyage to England, where they attracted great attention and received valuable presents from the Queen. The object of the mission was to impress upon the home government the necessity of furnishing more ample means, and supplies of men and implements of war, to carry on the war against the French in Canada, and for the conquest of that province. It was usual for the Indians to distinguish their friends by a name in their own language, hence he was called "Quedar" by them. So great was their love for him that on the occasion of one of his visits to the German Flats to have a talk with them, accompanied by his son Philip, they took the boy from the batteau, and putting a brand of fire in his hand bade him set fire to the grass, and they would give him a patent for all the land it burned over. The father refused on the plea that he had land enough. This man "Quedar" inherited from his father a tract of land called the Flats, about four miles north of Albany, on the banks of the Hudson, where some of his descendants still reside.

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## ACKNOWLEDGMENTS.

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The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of March, 1876.

### ALBANY.

<i>Albany</i> —St. Peter's (for St. Peter Scholarship, St. Paul's School, \$60; Quedar Scholarship, Emmanuel Hall, \$60).....	156 69
<i>Potsdam</i> —Trinity, Mrs. T. S. C. ....	10 00
<i>Salem</i> —St. Paul's.....	3 10
	<i>169 79</i>

### CALIFORNIA.

<i>Santa Cruz</i> —E. C. B. ....	2 50
	<i>2 50</i>

### CENTRAL NEW YORK.

<i>Auburn</i> —St. Peter's (Woman's Auxiliary \$25).....	35 00
<i>Binghamton</i> —"D.".....	1 00
Alfred J. Evans, Esq....	10 00
	<i>46 00</i>

### CENTRAL PENNSYLVANIA.

<i>Tioga</i> —A Churchwoman.....	1 00
	<i>1 00</i>

### CONNECTICUT.

Through Fairfield Co. Indian Aid Association — Trinity, Southport, \$100; Christ Ch., Stratford, Ladies' Miss'v Ass'n, \$28; S. S. for Stratford Scholarship, Cheyenne, \$30; Trinity, South Norwalk, \$12; Holy Trinity, West- port, \$10; St. Thomas', Bethel, \$5; St. John's, Bridgeport, Mrs. N. Wheeler, \$5.....	190 00
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<i>East Haddam</i> —St. Stephen's S.S., for St. Stephen Schol- arship.....	30 00
<i>Hartford</i> —Trinity, A member....	50 00
<i>New Haven</i> —E. A. Mitchell, Esq., for Anna Mitchell Schol- arship, St. Mary's, San- ctee, for 1875 and '76....	120 00
<i>Stamford</i> —St. John's S. S., for seed.....	5 00
	<i>395 00</i>

### ILLINOIS.

<i>Chicago</i> —Mrs. M. S. Marsh.....	5 00
<i>Robin's Nest</i> —Christ Ch.....	2 87
	<i>7 87</i>

### LONG ISLAND.

<i>Brooklyn</i> —Emmanuel.....	31 37
<i>St. Johnland</i> —N. L. Preston .....	1 00
	<i>32 37</i>

### MARYLAND.

<i>Baltimore</i> —Thro' Indian Aid As- sociation : Grace Ch. Auxiliary, \$25; Memo- rial Ch. Aux., \$10, to- ward the support of one lady.....	35 00
Mrs. S. G. Wyman, for Ot- way Byrd Scholarship, In memoriam, Crow Creek.....	60 00
<i>Calonsville</i> —St. Timothy.....	5 00
<i>Georgetown</i> —Christ Ch., for En- megahbowh's work (S. S., \$25).....	60 94
<i>Washington</i> —Rev. John McCarty.	5 00
	<i>165 94</i>

## ACKNOWLEDGMENTS.

## MASSACHUSETTS.

Thro' Dakota League : St. John's Memorial Chapel, Cambridge, \$74.50 ; Christ Ch., Quincy, \$8.54 ; Jamaica Plain, St. John's, \$20.36 ; Rev. Abbott Brown, \$20.....	123 40
Amherst—Grace .....	21 00 144 40

## MICHIGAN.

Eay City—Trinity, Ash-Wednes- day offering.....	5 81
Detroit—H. P. Baldwin, Esq. ....	100 00 105 81

## MINNESOTA.

Northfield—All Saints' .....	2 00	2 00
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## MISSOURI.

Sedalia—Calvary.....	1 00	1 00
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## NEW HAMPSHIRE.

Portsmouth—Rev. Alfred Elwyn. ....	2 50	2 50
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## NEW JERSEY.

Burlington—St. Mary's Hall.....	8 00
Plainfield—Mrs. Eliza M. Tyler..	65 00
Princeton—Trinity....	89 60
Trenton—St. Michael's.....	25 42 188 02

## NEW YORK.

M. H. V., special for Bishop Hare. ....	100 00
New York—Mrs. A. M. M., semi- annual, for Candidates for Ministry at White Earth.....	75 00
C. H. Dabney, Esq., thro' Bishop Hare.....	100 00
St. Mark's, H. B. Ren- wick, Esq.....	200 00
Through Niobrara League: Mrs. J. J. Astor, \$50 ; Mr. W. W. Astor, \$25, for Rev. Mr. Swift ; St. Mark's, \$121.75; Miss M. S. Mortimer, for Mor- timer Scholarships, St. Mary's, \$60 ; St. John the Evangelist, Mrs. Mary M. Collins, \$10.....	266 75
A friend.....	2 00
Mr. Levi Blakeslee.....	2 00
College Point—St. Paul's S. S., Bishop Whipple Class. ....	1 00
Glenham—E. H. L., for Enmegah- bowh.....	5 00
New Brighton—Christ Ch. ....	130 27
Rye—Christ Ch.....	17 02 899 04

## NORTH CAROLINA.

Salem—Mary H. D., for Enme- gahbowh.....	1 50	1 50
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## NORTHERN NEW JERSEY.

Newark—House of Prayer.....	3 00	8 00
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## OHIO.

Columbus—A friend.....	8 00	3 00
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## PENNSYLVANIA.

Philadelphia—Ch. Holy Trinity..	200 00
St. Mark's (for Minnesota Indians, \$5).....	181 47
Mrs. E. H. Stroud, semi- annual for Scholarship, St. Paul's.....	30 00

Through Indians' Hope  
Association : Ch. Holy  
Trinity (Jos. Francis'  
Mite Chest, \$5.58)  
\$130.58 ; Ch. Epiphany,  
\$59 ; St. Mark's, Frank-  
ford (Mite Chest \$1, spe-  
cial toward paying the  
debt of the Indian Com-  
mission \$125) \$177 ; Ch.  
Atonement \$61, S. S.  
\$40—\$101 ; St. Peter's,  
Germantown, for Pauline  
Scholarship, \$15 ;  
St. Luke's, Germantown,  
\$6 ; St. Mary's, West  
Phila., \$19 ; Ch. Incar-  
nation, \$11 ; Christ Ch.,  
\$1 ; St. Luke's, \$17 ; Ch.  
Covenant \$15 ; Calvary  
Monumental Ch., \$4 ;  
Ch. Ascension, \$2 ; St.  
James' Kingsessing, \$5 ;  
Miss Shields, \$50 ; Jen-  
ny Potter's Mite Chest,  
\$3.30 ; Anonymous, \$5 ;  
St. Peter's Ch., for spot-  
ted Tail, \$608.56.....

Upper Providence—St. Paul's S. S.  
Miss'y Society..... 6 50 1647 41

## PITTSBURGH.

McKeesport—St. Stephen's.....	4 30
Pittsburgh—St. Peter's.....	11 60
Washington—Trinity.....	14 65 29 95

## RHODE ISLAND.

Providence—Sophie Scholarship, thro' Bp. Hare.....	80 00	80 00
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## SOUTH CAROLINA.

St. Thomas and St. Dennis Parish.	13 96	13 96
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## SOUTHERN OHIO.

Columbus—Isaac N. Whiting, Esq. ....	10 00
Ironton—Christ Ch., M. C. B....	3 00 13 00

## TENNESSEE.

Athens—St. Paul's.....	3 70	3 70
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## VIRGINIA.

A Virginian.....	1 00	1 00
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## WESTERN NEW YORK.

Albion—P. A. F.....	4 00
Buffalo—Mrs. H. S. K. Heyward, for Enmegahbowh.....	5 00
Cuba—Christ Ch.....	2 50
Rochester—Trinity.....	10 00 21 50

## LEGACIES.

Estate of Augusta A. Brown, Guil- ford, Vt.....	275 00	275 00
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## MISCELLANEOUS.

English friends, through Bishop Hare.....	195 00
From a Rector's salary, to help pay the salaries of the workers among the In- dians.....	100 00 295 00

\$4,551 26

Amount previously acknowledged..... 18,312 65

Total contributions since Oct. 1, 1875.. \$22,863 91

# SPIRIT OF MISSIONS.

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## FOREIGN DEPARTMENT.

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MAY, 1876.

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### RESTORATION OF PEACE IN LIBERIA.

WE are glad to record the fact that peace has been restored in that part of Liberia which has been lately the scene of war between the Liberians and Natives.

We earnestly hope that the late troubles will result in the establishment of more friendly relations between the two, than have hitherto existed, and a clearer recognition of and adherence to principles which shall bind them together as part and parcel of the same Republic. The prejudice existing against even the civilized and educated natives must be put aside, and all such be received as possessing equal rights as citizens and entitled to the same measure of respect and consideration that any other class enjoys. In fine, there must be *one* people, if the Republic is to be strengthened and perpetuated. There must also be a community of interest and endeavor to extend the blessings of Christianity and civilization among the vast neighboring population which is still in a state of barbarism. Acting on these principles there is hope for Liberia—not only that it shall enjoy the fullest measure of prosperity of its best days in the past, but increase more and more, and become a great Christian State, by means of which the whole Continent of Africa shall be blessed.

We copy the following from the *National Republican* newspaper, published in Washington, D. C. :

#### LIBERIA.

##### TREATY OF PEACE BETWEEN THE GOVERNMENT AND NATIVE TRIBES.

THE United States steamer "Alaska," Captain A. A. Sémmes, was ordered by the Navy Department to proceed from the Mediterranean to Liberia, west coast of Africa, for the purpose of aiding in the suppression of the revolt of the native tribes against the Liberian Government. The "Alaska" arrived at Monrovia on the 5th of February last, and after taking on board the American Minister and the President of Liberia with

his suite, proceeded to Cape Palmas, the seat of war. Under date of March 2, we have the gratifying news from Captain Semmes that, through his intervention and without resort to force, a treaty of peace has been signed by the chiefs of the various tribes at war with Liberia on the one part, and the President of the Republic and Captain Semmes on the other. Liberia has thus been saved from a devastating conflict through the instrumentality of the Navy. It is to be hoped that in future our men-of-war will continue to visit that Republic, and afford the protection so essential to its progress and prosperity. The following is

A COPY OF THE TREATY :

Treaty of Peace between the Government of the Republic of Liberia and the following tribes, representing the G'debo Reunited Kingdom : Cape Palmas, Rocktown, Middletown, Half Graway, Whole Graway, Half Cavalla, Whole Cavalla and Fishtown.

WHEREAS, there has existed between the tribes above mentioned and the Government of the Republic of Liberia bitter feelings, which have resulted in war ; and whereas, it is to the best interests of the parties aforesaid that peace and harmony should prevail : therefore, the tribes aforesaid, as represented by King Yuda Weah, Gbudi Saba, Tane, Pio, Hwhey Dodo, Hemie Nwanebo, Moe Hke, Tubla Foda and Gide Neurle, chiefs of the aforesaid, of the first part, and the Government of the Republic of Liberia, as represented by his Excellency President James S. Payne, of the second part, do solemnly engage to keep the following treaty stipulations :

*Firstly.* From and after the signing of this treaty, hostilities between the several tribes and the Government of Liberia shall cease, and perpetual peace shall exist.

*Secondly.* The above-named tribes fully and unequivocally, for themselves and their successors, acknowledge the supremacy of the Government of Liberia, and agree to submit to its laws.

*Thirdly.* They do further agree to surrender all artillery, whether captured or purchased, all public arms and implements of war captured.

*Fourthly.* They do further agree to withdraw, and do withdraw, from any connection with the G'debo Reunited Kingdom in a political point of view, thereby renouncing the right to form treaty stipulations with any other tribes or foreign Power except friendly contracts with tribes for the preservation of peace.

*Fifthly.* Their fathers having sold some of the land and ceded the others, they acknowledge that the Liberian Government owns it, according to deeds and treaty stipulations, holding it alike for the Americo-Liberians and for the native Liberians. This article grants to the natives those portions of land reserved as specified in the deeds of purchase, except where later treaty stipulations have provided otherwise.

*Sixthly.* They hereby renew their allegiance to the Liberian Government, agreeing to submit to its laws, and disclaiming any right to wage war against any other tribe within or without the jurisdiction of Liberia except in self-defence, or to interfere with the lawful farming operations of any Liberian.

*Seventhly.* The Liberian Government promises to give the aforesaid

native tribes equal rights with other citizens, and do recommend to them the expediency of becoming citizens.

*Eighthly.* The Liberian Government agrees to the aforesaid native tribes, the same rights and privileges to the use of public lands as the Americo-Liberians enjoy.

*Ninthly.* All Liberians, native and Americo-Liberians, shall have the same rights in foreign and domestic trade. Foreign trade is allowed only at ports of entry.

*Tenthly.* A full and complete amnesty is granted for all past political offences growing out of or resulting from the war which is settled by this treaty, except the liability to which the Liberian Government may be held by foreign nations for depredations committed upon foreign commerce.

Cape Palmas—Signed by King Yuda x Weah, Chief Charles Hodge, Weah x Nemli George Cole.

Rock Town—Signed by Chief Gbudi x Saba, Chief Nemle x Nyobe.

Middletown—Signed by Chief Tana x Popo, Chief Ninous x Gyede.

Fishtown—Signed by Hweye x Dodo.

Half Graway—Signed by Chief Hemie x Nwanebuo (per Me Hue).

Whole Graway—Signed by Chief Me x Hui.

Half Cavalla—Signed by Chief Tibla x Foda, Chief Noye x Kidalbe.

Whole Cavalla—Signed by Chief Gido x Nemele, Chief Hue x Hidob.

Signed by James S. Payne, President of the Republic of Liberia.

Signed in Harper, Cape Palmas, the first day of March, A.D. one thousand eight hundred and seventy-six, in presence of and witnessed by (Signed) A. A. Semmes, Captain United States Navy, commanding United States steamer "Alaska"; Robert P. Lisle, Paymaster United States Navy; Joseph T. Gibson, D. R. Fletcher, S. D. Ferguson, Charles Morgan,\* M. P. Valentine,\* Gregory T. Bedell,\* John Farr.\*

N.B.—Those signatures marked \* were made by the civilized Greboes, who witnessed the transaction, and the first three names preceding are Liberian gentlemen, the first two honorables and the last a reverend. Mr. Valentine is also a reverend.

#### EXTRACTS FROM LETTER OF REV. S. W. SETON, NATIVE PRESBYTER.

HOFFMAN STATION, *March 3, 1876.*

REV. AND DEAR BROTHER: I heartily thank my FATHER in Heaven for the preservation of my life, and rejoice to inform you that the late war is over, and that we all have safely passed through the storm and are now enjoying peace and tranquility, which I hope will be perpetual.

May we all heartily give Him praise who is the Author of peace. I shall say something of the late war and more of peace, which is the result of God's goodness toward His children, in my next letter to you.

We have been earnestly praying and anxiously looking for a Bishop for Africa. May God soon grant our petition.

I am sorry to inform you that St. James's Church and School-house, at Hoffman Station, were bombarded and badly injured during the war. Nearly half of the benches have been broken to two pieces or more, all lamps have been crushed to pieces except two or three; one of the inside

pillars was split and the roof very badly injured ; hence the church needs immediate repairs.

The School-house also has been seriously damaged—the back shade fell off. The building needs to be repaired as soon as possible.

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### CENTENNIAL AND SEMI-CENTENNIAL.

THE Secretaries of the several Departments of the General Missionary work of the Church have just issued, and sent throughout the land, a Centennial Appeal, which we believe will commend itself to the approval of the Fathers and Brethren of the Church at large. Of this we earnestly hope to be fully certified, by such liberal responses as shall relieve embarrassment in finances, and afford means to push on the work to which the largest opportunities now invite the Church.

The occasion is one which bids us call to remembrance the former days, and to be thankful for all that God has done for us in the Nation and in the Church ; to remember the Fathers who have handed down to us a precious legacy in the Church and in the State, the abundant benefits of which we enjoy.

We are not able to go back in our Missionary History as a Society a hundred years, but we can go back for more than half that time, and we have thought that a reproduction of the names of the Directors of the Society Fifty years ago, and some items from the Reports of the year 1826, might now be of sufficient interest to warrant their reproduction here. We therefore give them as follows :

#### THE ANNUAL MEETING OF THE BOARD OF DIRECTORS *was held May 19, 1826.*

#### THE SECOND TRIENNIAL MEETING OF THE SOCIETY *was held in St. Peter's Church, Philadelphia, November 10, 1826.\**

Bishop White presided, and the Rev. George Weller was appointed Secretary.

The Report of the proceedings of the Board of Directors since the last Triennial Meeting was read by the Rev. Mr. Ives.

The Report was accepted and referred to the Board of Directors for publication.

The following Resolutions were adopted by the Society :

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\* It is interesting to note the fact that the Meeting of the Board of Missions in this Centennial Year is to be in the same city.

*Resolved*, That it be recommended to every Clergyman of this Church, on the last Sunday in December of the present year, or on some other Sunday soon after the adjournment of the General Convention, to preach, in their respective churches, a sermon setting forth the claims of this Society on the patronage of Episcopalian ; to be followed by a collection in aid of the funds of this Society, and that the amount of said collection be forthwith transmitted to the Treasurer of the Society.

*Resolved*, That every Clergyman of this Church be requested, whenever the circumstances of his parish will allow of it, to use his exertions in forming societies auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

*Resolved*, That a copy of the Report when printed be sent to every Clergyman of our Church."

The above Resolutions were respectively offered by the Rev. Dr. Gadsden, of Charleston [subsequently Bishop Gadsden, of South Carolina], the Rev. Mr. Wheaton, of Hartford, Conn., and the Rev. Mr. DeLancey [subsequently Bishop DeLancey], of Western New York.

The meeting then went into the election of a Secretary and twenty-four Directors, as required by the fourth Article of the Constitution. The names of these are given in the following full list of

OFFICERS OF THE SOCIETY.

*President*:

Rt. Rev. WILLIAM WHITE, D.D.,

*Vice-Presidents*:

Rt. Rev. J. H. Hobart, D.D.,

A. V. Griswold, D.D. (*Patron*),

R. C. Moore, D.D. (*Patron*),

James Kemp, D.D.,

John Croes, D.D.,

N. Bowen, D.D.,

P. Chase, D.D.,

T. C. Brownell, D.D., LL.D. (*Patron*),

J. S. Ravenscroft, D.D.

*Patrons*:

(By the contribution of Fifty Dollars, who by the Vth Art. of the Constitution are Directors.)

Rev. George Boyd,

Frederick Beasley,

S. H. Turner, D.D.,

James Milnor, D.D.,

J. P. K. Henshaw,

J. R. Walker,

W. Richmond,

J. Kemper,

Rev. B. Allen,

J. J. Robertson,

J. Abercrombie, D.D.,

L. S. Ives,

T. G. Allen,

W. H. DeLancey,

G. T. Bedell,

S. F. Jarvis, D.D.,

Rev. Asa Eaton,	Mr. M. B. Roche,
Alfred L. Baury,	Hon. John Jay,
David Butler,	Mrs. Sarah Dehon,
W. Jackson,	T. McEwen, Esq.,
C. H. Wharton, D.D.,	Mrs. Eliza Kohne,
J. Montgomery,	Mr. Edward Burd,
S. C. Brinkle,	Mrs. H. Markoe,
B. C. Cutler,	M. Banyer,
Bird Wilson, D.D.,	Miss Ann Jay,
R. U. Morgan,	A. C. Magruder, Esq.,
J. Rodney,	Peter Kean, Esq.,
H. Anthon,	Mr. W. Hooper,
Mr. John Pintard,	Geo. Pomeroy,
Richard Dale,	J. C. Herbert, Esq.,

F. S. Key, Esq.

*Secretary :*

Rev. George Weller.

*Directors :*

Massachusetts,	Rev. Isaac Boyle,
Vermont,	Rev. Abraham Bronson,
Rhode Island,	Rev. Salmon Wheaton,
Connecticut,	Rev. H. Croswell,
New York,	Rev. B. T. Onderdonk, D.D.,
New Jersey,	Rev. John Croes, Jr.,
Pennsylvania,	Rev. Jehu C. Clay,
	Rev. John Rodney,

	William Meredith, Esq.,
	John C. Lowber, Esq.,
	Thomas Hale,
	Charles N. Bancker,
	Cornelius Comegys,
	H. Hollingsworth,
	Hugh DeHaven,
	F. G. Smith, Esq.,

Delaware,	Rev. Ralph Williston,
Maryland,	Rev. W. E. Wyatt, D.D.,
Virginia,	Rev. William H. Wilmer, D.D.,
	Rev. William Meade,
North Carolina,	Rev. R. S. Mason,
South Carolina,	Rev. C. E. Gadsden, D.D.,
Georgia,	Rev. Abiel Carter,
Ohio,	Rev. S. Johnston.

*Treasurer :*

Mr. Thomas Hale.

*Trustees of the Permanent Fund:*

The Treasurer, together with  
John Read, Esq., and  
Mr. C. N. Bancker.

In the beginning of their Second Triennial Report, the Board of Directors say they

"Cannot refrain from an expression of their gratitude to God, that amidst all their embarrassments, He has not suffered this Institution to be entirely overlooked in the multiplicity of charitable efforts which so signally characterize the present day. While the Board cannot but feel and lament that the interests of the Society have been a good deal marred, and its operations cramped by certain unfavorable circumstances, they at the same time derive courage to hope for greater success in future, from the fact that the members of our Church generally seem of late more alive to the importance of Missionary exertions, and our Clergy to feel more deeply the weight of sacred responsibility imposed in the high mandate of the Son of God, 'Go, PREACH THE GOSPEL TO EVERY CREATURE.'"

The Board of Directors, at their Triennial Meeting, reported an Address sent out by the Executive Committee, under date, Philadelphia, Aug. 8, 1826, from which we make the following extracts :

"The Executive Committee of the Domestic and Foreign Missionary Society, of the Protestant Episcopal Church in the United States, with the view of calling the attention of the Episcopal public to the claims of this Society, have deemed it expedient to make, in this way, an appeal in its behalf. To this they have been prompted by a sense, as well of the importance of the Institution as of the obligations of all the members of the Church in reference to it ; and the duty is rendered more imperative from the consideration that thus far the Society has excited but a very inadequate interest, and met with a patronage altogether disproportioned, both to the exigencies and the resources of the Church.

"Recognizing in the circumstance of its unanimous establishment by the General Convention of the Church a powerful claim upon the favorable regards and efficient aid of all its members ; and under a full persuasion that the objects which it has in view are of paramount importance, and such as are intimately and necessarily connected with the advancement of our common Christianity and with the prosperity of the Church, we deeply regret the necessity of confessing that its operations have been hitherto on a scale far short of the extent and exigencies of the demands for Missionary aid and labor, and its funds entirely incommensurate with the acknowledged means and munificence of Episcopalian. This state of things we would rather attribute to a want of acquaintance with the existence and claims of the Society than to a want of interest in its important objects.

## THE DEPARTMENT OF WOMAN'S WORK.

THIS department of this number of THE SPIRIT OF MISSIONS is filled with very interesting letters from various parts of the Foreign Field.

*First*, from CHINA. There is a letter from Mrs. Thomson, dated *Shanghai, China, January 31, 1876*, which brings before the reader a variety of scenes and incidents. A full and very pleasing account is given of the marriage of one of the girls connected with the Bridgman Memorial School. The marriage was wholly Christian in its character ; the bride is a sister of the wife of our native Deacon, the Rev. Mr. Ting.

*Second*, from JOPPA. A pleasant letter from Miss Baldwin, who makes mention of a very welcome visit from some English friends, and gives interesting particulars concerning her school.

*Third*, from GREECE. Extracts from letters of Mrs. Hill. This beloved and now most venerable lady, who, through four decades of years, with her faithful assistants, has sought in the daily instructions of the Mission school to bring the hundreds and thousands of those committed to her care into heart-acquaintance with the simple truths of the Gospel, has been taken, as it were, by the loving hand of a dear young friend of the Church here, and led back to review some of the scenes through which she passed in the early days of the Greek Mission. Mrs. Hill mentions this in the letter above referred to. The earnest lover of the Missionary work, who prepared this review, will feel, we doubt not, well paid for the labor bestowed thereon by Mrs. Hill's allusion to it and the refreshment which it gave to this aged servant of the LORD.

Mrs. Hill's letters mention further a certain Society organized two and a half years ago, and of which the Queen is Patroness. It is designed "for the improvement of Greek females generally, in connection with many objects of Christian benevolence which mark the present age." This Society originated with a former pupil in Mrs. Hill's school, who now, as Mrs. Hill remarks, "stands *first* among her fellow countrywomen, remarkable for intelligence and the active promotion of every good work." Thus are goodly fruits gathered from the tree planted forty-six years ago, which has from the start been a blessing to the land of Greece.

*Fourth*, from CHINA. Next follows a note from Miss Fay, with a *literal* translation of a letter from one of her pupils to a lady in this country who had written to him, and who pays for his support in the school.

We do not think any one can read it without having his heart drawn to the lad. Nor can one fail to be thankful for the benign influence of our Mission school in China, in which such results are found.

It may be stated in connection with the last paragraph that we publish in this number of THE SPIRIT OF MISSIONS a list of Scholarships in the various Mission Schools in Africa, China, etc., and purpose, as soon as the needed returns can be obtained, to insert the names of the scholars thus supported.

We are particularly glad to call attention to all these letters from fields abroad, supplying, as they do, that which letters to ourselves do not at this moment furnish.

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#### THE CHURCH OF ENGLAND FOREIGN MISSIONARY CONFERENCE IN LONDON.

(*Continued.*)

THE next Paper was by the Rev. J. B. Good, who has labored fourteen years among the Indians of British Columbia. In it exception was taken to the idea which prevails, to some extent, that a native ministry can *only* be developed by the preparation of the younger members of the Church in training establishments, to the neglect or slighting of the adult believers in whom the fruits of God's HOLY SPIRIT are visibly manifest, not only in themselves, but in their already acquired power and influence over their fellows. Such adult believers should be called upon to exercise the elementary offices of teachers and catechists, and be themselves nurtured by the Missionaries, in "the Apostles' doctrine and fellowship," and, after a time, if judged suitable, ordained to the diaconate ; in which it would be well for all those converted from heathenism to continue at least seven years before being advanced to the office of presbyter.

#### NEED OF A MORE ORGANIZED SYSTEM.

The Conference was then addressed by Sir Charles Hobhouse, who has been twenty-six years in India. He said an attainment of an efficient native ministry in India was hindered by the enormous diocese which each of the three Bishops has, and by the fact that there is generally only one European Missionary at each station. Each Bishop's time is so much taken up by travelling over his immense diocese, and the single Missionary at the station has so many duties, that sufficient time cannot be given to selecting and training proper persons for the native pastorate. The vast dioceses must be divided, and the number of Bishops increased ; and where each Bishop makes his headquarters there should be a training school, under his supervision, for teachers and catechists and those under instruction for the native ministry. Until there is such an organized

system, there will not be an efficient native ministry, nor, consequently, a self-supporting and independent native Church.

#### EVANGELIZATION TO BE ACCOMPLISHED BY THE SONS OF THE SOIL.

The next address was by the Rev. J. Vaughan, who has performed nineteen years continuous labor in India. He said that his experience of Mission work disposed him to endorse most heartily everything that the Bishop of Edinburgh had said concerning the importance of developing a native ministry. He was fully convinced that if ever India is to be evangelized, it must be accomplished mainly by the sons of the soil.

#### A REMARKABLE CIRCUMSTANCE.

He believed, also, that there is already, to some extent, the *material* for an efficient native ministry. A very remarkable circumstance occurred not very long before he left Calcutta, which he thus stated :

"A native Christian merchant, a converted Brahmin, announced that he would give £60 a year for the support of a native Missionary, who would preach the Gospel to a poor degraded body of people in Eastern Bengal. Now, who accepted that post? I will tell you. There was a native Christian in Calcutta whom I had long known and loved as a most devoted and humble follower of CHRIST; he was a man of great intellectual ability, and of the highest attainments; he was an M.A. and B.L. of the Calcutta University; he was a professor in a college, and was enjoying an income of £200 a year. No sooner did this man hear of the proposal than he said, 'Thank God, that is the work for me!' He resigned his professorship, and renounced his £200 a year, and became a teacher to those poor, ignorant, degraded people, on an income of £60. Who can say, with a case like this before us, that India does not possess Christians of a very high order of zeal and devotedness?"

#### A POINT OF WEIGHTY MOMENT.

But, he said, there is one point of weighty moment, and that is, that unless the spirit of *liberality* and *self-support* amongst the native Christians be fostered and developed, you would gain nothing at all by multiplying the native ministers; nay, you might actually retard the healthy growth of an indigenous Church. A native minister should not be appointed to a congregation until the people are prepared to support him, either wholly or in part. If you begin by appointing native ministers, supported entirely by foreign money, you begin on a false principle, and the chances are that you will go on that principle to the end of the chapter. As Pagans and Mohammedans the people had been accustomed to subscribe most liberally towards the maintenance of their priests and moulbies; and their baptism must not be the signal for emancipation from such obligations, as it has been in too many instances, but they must be taught to be as liberal as Christians as they were while heathens and Moslems. Any other policy is unapostolic, and entirely mistaken, and demoralizes and enfeebles the native Churches. Happily the Missionaries are now pretty well agreed on this point; they feel the vast importance of breaking down the old system of dependence, and of inaugurating amongst the native Christians a new era—an era of manly vigor and Christian liberality.

(To be continued.)

# SCHOLARSHIPS IN THE FOREIGN FIELD.

## MISS FAY'S SCHOOL, SHANGHAI, CHINA.

NAME OF SCHOLARSHIP.	SUPPORTED BY.
John Henshaw.....	Ladies Foreign Missionary Society.
George Cummins.....	St. Peter's, Baltimore, Maryland.
William Woodward.....	" " " "
Benjamin Dennis.....	" " " "
Julius Grammer.....	" " " "
St. Paul.....	Men's Bible Class, Church of Advent, Philadelphia, Pa.
No. 2.....	Church of Advent, Philadelphia, Pa.
Lydia M. Fay.....	" " " "
E. W. Syle.....	" " " "
Grace.....	Grace Church, Orange, N. J., Mrs. M. F. Cox.
Grace Church.....	Grace Church S. S., Petersburg, Va.
Newton.....	Epiphany Church Female S. S., Philadelphia, Pa.
Ryall.....	Mrs. L. S. Vought, Freehold, N. J.
St. Luke's.....	Miss Mary Lewis, Philadelphia, Pa.
Alonzo Potter.....	Episcopal Hospital, Philadelphia, Pa.
Hope.....	Ladies Missionary Association, Christ Church, Rye, N. Y.
Bishop Griswold.....	St. Michaels, Bristol, R. I.
Francis H. Cuming.....	St. Mark's, Grand Rapids, Mich.
Leighton Coleman.....	St. Mark's S. S., Mauch Chunk, Pa.
Jarvis Buxton.....	Trinity, Ashville, N. C.
Frederick Mason.....	Miss S. C. Mason, Brooklyn, L. I.
Mrs. Emily S. Hewson .....	Grace S. S., Honesdale, Pa.
	St. James' S. S., Brooklyn, L. I.
	St. Paul's, Albany.

## BRIDGMAN MEMORIAL SCHOOL, SHANGHAI, CHINA.

NAME OF SCHOLARSHIP.	SUPPORTED BY.
Edmund Lincoln, "B".	Mrs. N. E. B., New York.
Caroline Keller.....	St. Mark's S. S., Boston, Mass.
S. G. Wyman.....	Mrs. S. G. Wyman, Baltimore, Md.
E. R. Byrd.....	" " " "
Louisa C. Tuthill.....	Woman's Association, Trinity Church, Princeton, N. J.
Gordon.....	Mrs. Gordon and Mrs. Hurd, Woodside, N. J.
St. Mary's Hall.....	St. Mary's Hall, Burlington, N. J.
St. Mark's.....	Woman's Missionary Association, St. Mark's, Frankford, Pa.
Bridgman.....	Cazenovia St. Peter's "Two Friends."
Bishop Meade.....	Woman's Association, Christ Church, Norfolk, Va.
Sarah Luquer.....	S. S. of Church of our Saviour, Brooklyn, L. I.
Josephine Foster.....	Young Ladies' Bible Class, Cincinnati, Ohio.

## REV. E. H. THOMSON'S BOYS' SCHOOL, SHANGHAI, CHINA.

NAME OF SCHOLARSHIP.	SUPPORTED BY.
Robert Nelson .....	Grace Church, Lexington, Va.
Stephen G. Gassaway.....	Christ Church S. S., Georgetown, D. C.
David Caldwell.....	" " " "
Bishop Johns .....	Missionary Aid Society, Lunenburg Parish, Warsaw, Va.
Eliza Carrington .....	Baird Hall, Richmond, Va.
	S. S. Christ Church, Cincinnati Ohio.

## BISHOP BOONE MEMORIAL SCHOOL, WUCHANG, CHINA.

NAME OF SCHOLARSHIP.	SUPPORTED BY.
Culpepper.....	Rev. G. W. Peterkin, one-half, Baltimore, Md.
St. Martin's.....	Rev. C. Y. Steptoe, one-half, Brandy Station, Va.
Rev. C. P. Gadsden.....	Rev. W. A. Alrich, Verdon, Va.
Rev. H. N. Powers, D. D.....	Rev. T. F. Gadsden, Mount Pleasant, Charleston, S. C.
Christ Church S. S.....	Mrs. Mary S. Baker, Davenport, Iowa.
Leeds.....	Christ Church S. S., Baltimore, Md.
Mary Wood.....	Leeds Parish, Markham Station, Va.
Willie Taylor.....	Church of Nativity, Maysville, Ky.
Amherst, C. H.....	Rev. J. W. Mott, Mt. Savage, Md.
St. John's.....	Rev. P. J. McBryde, Virginia.
Bishop Stevens.....	Rev. James Trimble, Clinton, Iowa.
Fay.....	Rev. W. H. Neilson, Trenton, N. J.
W. H. Neilson.....	Mrs. Matthew Clarkson, New York.
Bishop Elliot.....	Trinity Chapel S. S., Philadelphia, Pa.
Benjamin A. Latimer.....	Christ Church, Savannah, Ga.
St. John's Church S. S.....	Rev. H. L. Duhring, Philadelphia, Pa.
Ascension .....	Rev. H. E. Hayden, West Brownsville, Pa.
Bishop Patterson.....	Rev. H. T. Sharp, Frankfort, Ky.
Louisville S. S.....	Rt. Rev. T. W. Dudley, D.D., Louisville, Ky.
Bishop Boone.....	Sunday-Schools of Louisville, Ky.
The Meadows Memorial.....	Rev. A. R. Walker's Children, Perth Amboy, N. J.
Whittle Parish Thank-Offering.....	J. M. Patton, Esq., Bentivoglio, Va.
Grace Church.....	Rev. W. H. Powers, The Plains, Va.
S. P. Mitchell.....	Rev. C. C. Pinckney, Charleston, S. C.
Bishop H. W. Lee.....	Grace Church S. S., Richmond, Va.
Japanese....	S. S. Mt. Calvary Church, Compton Hill, St. Louis, Mo.
Lillie Harryman Scholarship.....	Bishop's S. S., Davenport, Iowa.
	Jonathan Edwards, Esq., New York.
	Children's Miss'y Society, Church of the Messiah, Baltimore.

THE JANE BOHLEN MEMORIAL SCHOOL FOR GIRLS, WUCHANG, CHINA.

NAME OF SCHOLARSHIP.	SUPPORTED BY.
Keble.....	Woman's Auxiliary, St. Peter's, West Chester, New York. Rev. Dr. Hoyt, Yankton, Dakota.

REV. A. C. HOEHING'S SCHOOL, HANKOW, CHINA.

NAME OF SCHOLARSHIP.	SUPPORTED BY.
Rev. H. M. Parker Memorial.....	Zion Church, Charlestown, W. Va.
R. N. Parker.....	St. Paul's S. S., Waterloo, N. Y.
Matthew Harrison.....	St. James' S. S., Leesburg, Va.

JAPAN MISSION.

NAME OF SCHOLARSHIP.	SUPPORTED BY.
Willie Edgar.....	Ladies Missionary Association, Christ Church, Pelham, New York. Pelham Priory, N. Y.
Arthur Van Rensselaer.....	Woman's Auxiliary, Christ Church, Rye, N. Y.
Rev. S. A. Clark Memorial.....	St. John's S. S., Elizabeth, N. J.
David Preston.....	Christ Church S. S., Williamsburgh, N. Y.
Howard Duane Memorial.....	Grace Chapel Missionary Society, Hickory, Md. Mrs. Duane, Bergen Point, N. J. Grace Church, New York, Woman's Association. St. Thomas', New York, Ladies Missionary Society.

CAPE PALMAS FEMALE ORPHAN ASYLUM, WEST AFRICA.

NAME OF SCHOLARSHIP.	SUPPORTED BY.
Katie Widdis.....	St. Luke's Sunday-School, Philadelphia.
Bessie Grammer.....	Ladies Foreign Missionary Society, St. Peter's, Baltimore, Md.
Jane Barry.....	" " " "
Paul Beck.....	St. Paul's, Albany, New York.
Charles Tiffany.....	St. Mark's Sunday-School, Boston, Mass.
Rev. Wm. Russell.....	St. Andrew's, Wilmington, Delaware.
B. T. Reed.....	Woman's Missionary Association, Des Moines, Iowa.

HOFFMAN INSTITUTE, CAVALLA, WEST AFRICA.

NAME OF SCHOLARSHIP.	SUPPORTED BY.
John H. Hill.....	John H. Hill, East Liberty, Pa.
Joseph D. Wilson.....	" " " "
F. R. Rising.....	Trinity Church, S. S., Bergen Point, N. J.
Trinity Church.....	" " " "
Henry Fisher.....	Church of Our Saviour, Brooklyn, L. I.
Theological Seminary of Virginia.....	Missionary Society of Theological Seminary, Virginia.
Hoffman.....	Mrs. Matthew Clarkson, N. Y.
Bishop Payne Memorial.....	Trinity S. S., Boston, Mass.
Bishop Lee.....	Rappahannock Convocation, Richmond Co., Va. St. James' Church, Oskaloosa, Iowa.

BOYS SCHOOL, CAPE PALMAS, WEST AFRICA.

NAME OF SCHOLARSHIP.	SUPPORTED BY.
St. Simon.....	St. Simon's Clove Mission Sunday-School, Stapleton, L. I.
Bishop H. W. Lee .....	Oskaloosa Girls Missionary Association.

GIRLS' SCHOOL, CAPE PALMAS, WEST AFRICA.

NAME OF SCHOLARSHIP.	SUPPORTED BY.
Edward Thomas Jones.....	Grace Church S. S., New Haven, Ct.
C. J. Gibson.....	S. S. Church of Our Saviour, West Philadelphia.
Cornelia Prime, "B."	Woman's Association, Petersburg, Va.
Elizabeth S. Douglass.....	Mrs. N. E. B., New York.
Bishop Auer Memorial.....	Christ Church S. S., Towanda, Pa. St. John's School, New York. Missionary Society of the Hannah More Academy, Reistertown, Md.

JOPPA SCHOOL.

NAME OF SCHOLARSHIP.	SUPPORTED BY.
St. James.....	St. James, Entontown, N. J.
Mary Donaghe .....	Trinity S. S., Staunton, Va.
Glenco .....	Immanuel, Glencoe, Md.
St. Andrew's .....	St. Andrew's, Philadelphia, Pa.
" "	" " "
Christ Church.....	Christ Church, Alexandria, Va. Christ Church, Baltimore, Md.
" "	" " "
" "	" " "
Trinity Church.....	Woman's Association, Trinity Church, Bergen Point.
Light of Life.....	Zion Church, Children's Easter offerings, Charlestown, W. Va.
Holy Child.....	" " Christmas "
Little Gleaners.....	" " Little Girl Sewing Circle, "
Savior's Passion.....	" " Gold Friday offerings.
Grace.....	Rev. T. F. Martin, Berryville, Va.
Smithfield.....	St. Andrew's S. S., Midway, Va.
Bishop R. C. Moore.....	Woman's Missionary Association, Norfolk, Va.
Augustus Hare.....	All Saint's S. S., Frederick, Md.
Emmanuel.....	Emmanuel S. S., Pittsylvania C. H., Va.
Noison Missle.....	Episcopal High School of Virginia.
St. Peter's.....	Ladies Foreign Missionary Society, Baltimore.
Anne P. Byrd.....	Mrs. S. G. Wyman, Baltimore, Md.
The Meadows Memorial.....	John M. Patton, Bentwoglio, Va.
Bishop John.....	Whittle Parish, The Plains, Va.
Pauline Beck Hewson .....	St. Paul's, Albany, N. Y. Woman's Missionary Association, Grace Church, Alexandria, Virginia

## RUSSIA AND MISSIONS TO THE HEATHEN.

WE are glad to number among our exchanges a Missionary paper from far off Russia, especially glad, because it shows the great development which has taken place in the Missionary work there within a few years past. As those who have read the work translated by the Rev. Dr. Neale, and published by Masters (London), under the title *Voices of the East*, well know, far more has been done by the Russian Church in the way of Missions to the heathen, than most were at all aware.

Great additional interest, however, has been taken in the cause of Missions since "The Apostle of Kamtchatka," Innocent, was called from the wilds of Alaska and Eastern Siberia, where he had labored most earnestly and successfully for very many years in preaching the Gospel to souls in heathen darkness, to succeed Philaret in the Metropolitical See of Moscow, in 1868. Through his influence a General Missionary Society was established, under the title "*Pravoslavnoe Missionerskoe Obschestvo*," (the Orthodox Missionary Society), in which the good Innocent, now old and blind, takes the deepest interest. Last year, a weekly paper began to be published (Long life to it !) as the organ of this Society, under the title of "*Missioner*" (The Missionary). It is a bright little paper of eight pages, about the size of those of the *Churchman*. We have made arrangements to have extracts from this paper translated from time to time to lay before the readers of THE SPIRIT OF MISSIONS. We give this month an account of the establishment of a Diocesan Missionary Committee, Auxiliary to the Society, in the Diocese of *Orenburg*, in South-eastern Russia.

A correspondent of the *Missioner* says :

On the 21st of November, 1875, there was inaugurated at Orenburg a Diocesan Committee of the Orthodox Missionary Society. This event was prepared for in good season, and by successive steps, in the following manner. When they learned that it was intended to have such a Committee appointed, many of the priests of Orenburg and its vicinity, many men of position in the educational and civil departments, many also of the merchants, promptly sent in their subscriptions as members, in token of their interest in the Missionary work, and of their wishes for its good success. The Superintendent of the Orenburg Educational District was one of the first to make his contribution, and to express his good wishes in behalf of the work of proclaiming the Gospel. This good example was followed by many of those employed in the department under his charge, as well as by persons in authority in educational matters. The Director of the Board of Finance, and the functionaries and representatives of the mercantile corporation, also took their part in the holy work. Before the day of the inauguration of the Committee, special invitations, printed for the occasion, were sent to all the departmental authorities of the district, and to the principal persons of every class. On the appointed day, two hundred printed copies of the Constitution of the Orthodox Missionary Society, and three hundred subscription lists for the receipt of offerings, were provided for distribution among those present at the inauguration.

The Right Reverend Metrophanes, Bishop of the Diocese, attended by the Cathedral and Parochial Clergy, celebrated the Divine Liturgy in his Cathedral Church. During the Service, at the time of the Anthem, by the direction and with the benediction of the Bishop, a sermon was preached by the Archpriest of the Cathedral, from the text, " Go ye therefore, and teach all nations, baptizing them in the Name of the FATHER, and of the Son, and of the HOLY GHOST ; teaching them to observe all things whatsoever I have commanded you " (St. Matt. xxviii. 19. 20.), setting forth the duty of every Christian to co-operate zealously, according to the measure of his ability, in the propagation of the knowledge of the Gospel among those in error. After the Liturgy, the Bishop still remaining in the Cathedral, a *Te Deum* was sung, and prayers were offered for long life to the Czar, the Czarina, and all the Imperial family.

At the conclusion of the Service, the Bishop went to the Town Hall, accompanied by the Clergy of the Cathedral, and those of the city churches. Thither repaired also, at that time, the commander of the military staff of the department, the administrators of the chancery, the governor-general, the military commander, the lieutenant-governor, the chief district officers, delegates from the teachers, various officials military and civil, representatives of the gentry, merchants and others.

When all were assembled, there were distributed copies of the Constitution of the Orthodox Missionary Society. The Right Reverend the Bishop, with his Clergy, then sang a *Te Deum* and offered prayers. At the conclusion of this, the Bishop delivered an address on the work and objects of the Orthodox Missionary Society, and on the importance and significance of the Missionary work in general, with an invitation to all who were present, and through these to those also who were absent to take part with them, to co-operate in it, each according to his several ability. In his address, the Bishop set forth from the Gospel point of view the strong inciting motives to earnest zeal to draw to the bosom of the Orthodox Church those who have been lost in religious errors of various kinds, such as Paganism, Mohammedanism, Judaism, and heresies of different sorts. He expressed the idea that the success of Gospel preaching would do much even for the political power and civil prosperity and for the well-being of our country in various regards ; that the obligation of Christian love to perishing brethren, should lead every one to take part in the Missionary work ; that for neglect to understand its claim, we must give account at the dread Judgment Seat of CHRIST. He cited the energetic and successful work of Foreign Missionary Societies, such as, in the first place, those of England, the number of which reaches sixty, with a capital amounting to £900,000, that is more than 5,500,000 roubles. Such Societies have their Missions in every land and region of the terrestrial globe, and the number of persons connected with them amounts to more than a million every year. He invited each and all to contribute to the work of the Orthodox Missionary Society, without insisting upon the amount of the offering, recounting the example of the poor widow in the Gospel, who for bringing her farthing was assured of God's favor. For a small offering would be received by God, an hundred fold recompence be granted, if only it proceeds from sincere good-will. The Bishop then invited the honorable assembly to give in the names of those who wished to be members of the Society. After this, he nominated candidates for membership on the Committee of the Society. To the Chairmanship of this Committee the Bishop appointed the Superintendant of the Oren-

burg Educational District, P. A. Lavrosky. And, thereupon, the Bishop announced that the *Orenburg Diocesan Committee of the Orthodox Missionary Society* was duly organized.

It only remains to wish for it good success in all that it does for the propagation of the Gospel. There exists a vast field for this within the very boundaries of the Diocese, in which there are many Bashkirs, Tartars, Kirghese, and other foreign elements.

## A C K N O W L E D G M E N T S.

**N. B.—With all remittances the name of the Diocese and Parish should be given.**

**Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.**

**All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK.**

**Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from March 10 to April 10, 1876.

### ALABAMA.

*Mobile*—Trinity, Mrs. H. D. Caeser, quarterly subscription. 10 00 10 00

### GEORGIA.

*Savannah*—St. Augustine Mission, for Africa..... 2 75 2 75

### ALBANY.

*Albany*—St. Paul's, of which for Mexico, \$211.33..... 258 93

### ILLINOIS.

*Bunker Hill*—Christ Ch. S. S..... 1 00  
*Knoxville*—St. John's..... 10 00  
*Waverly*—Christ Ch..... 7 25 18 25

### ARKANSAS.

*Washington*—Grace..... 4 81 4 81

### IOWA.

*Cedar Falls*—St. Luke's..... 3 85 3 85

### CENTRAL NEW YORK.

*Utica*—Grace..... 54 00 51 00

### KANSAS.

*Blue Rapids*—St. Mark's..... 3 25  
*Cedar Vale*—Cedar Vale Mission, for Mission in Haiti... 5 00

### CENTRAL PENNSYLVANIA.

*Bellefonte*—St. John's, of which S. S., \$15..... 28 28

*Topeka*—Grace, A friend, for Mexico..... 20 00 28 25

*Lebanon*—St. Luke's, of which from Boxes. \$19.06... 30 68

### KENTUCKY.

*Reading*—St. Barnabas..... 2 00  
*South Bethlehem*—Church of the Nativity..... 32 19  
*Summit Hill*—St. Philip's..... 63 91 78

*Covington*—Trinity..... 31 00  
*Frankfort*—Ascension, on acc't of "Ascension" Scholarship, Rev. Mr. Boone's School, China..... 2 50 38 50

### CONNECTICUT.

*Easton*—Christ Mission Chapel... 5 59

### LONG ISLAND.

*Brooklyn*—St. Mary's..... 46 30  
*St. Johnland*—W. L. Preston.... 1 00 47 30

*East Plymouth*—St. Matthew's... 2 00

### MARYLAND.

*Baltimore Co., Baltimore*—Ch. of the Messiah, of which Children's Missionary Society for "Lilly Harryman" Scholarship in Bp. Boone's Mem. School, Wuchang, China, \$40; Caroline M. Campbell, for India, \$15..... 55 00

*Hartford*—Interest S. & K. note. 406 78

*Marbledale*—St. Andrew's..... 6 88

*New Haven*—St. John's S. S..... 26 00

Christ Ch..... 16 45;

*Washington*—St. John's.... 7 71 471 32

### DAKOTA.

*Yankton*—Dr. Hoyt, quarterly payt for support of pupil, "Jane Bohlen Memorial School for Girls"..... 10 00 10 00

St. Peter's, of which thro' Ladies' Foreign Miss'y Society, for "Bessie Grammer" and "Jane Barry" Scholarships, Cape Palmas Orphan Asy- lum, to July, 1875, \$75; for "John Henshaw," "George Cummins," "Wm. Woodward," "Benj. Davis," and "Julius Grammer" Scholarships in Miss Fay's School, to July, 1875, \$100.....	450 00	
B. H. L.....	5 00	
D. C., Washington—Rev. John McCarty.....	5 00	
Ascension.....	125 57	
Frederick Co., Frederick — All Saints', five cent coll.	40 00	
Hartford Co., Hickory—Grace Ch. S. S., Miss'y Society, for the "David Pres- ton" Scholarship, in Japan.....	15 00	
Howard Co., Elk Ridge Landing —Grace.....	10 00	
Prince George Co., Aquasco—St. Paul's, Boxes.....	3 00	708 57
MASSACHUSETTS.		
American—St. James, for China. 10 00		
Boston—Trinity, for Dr. Hill, Spe- cial Fund.....	100 00	
Miss H. G.....	3 50	
71 Hancock St., for Miss Fay's School, China.. 10 00		
Jamaica Plain—St. John's.....	214 91	
Medford—Grace.....	8 13	346 54
*Worcester—All Saints'.		
MICHIGAN.		
Detroit—St. Paul's.....	100 00	
Tecumseh—St. Peter's.....	11 00	111 00
MINNESOTA.		
Orono—Trinity, Boxes.....	2 21	
St. Paul—Good Shepherd.....	1 20	3 41
MISSISSIPPI.		
Port Gibson—St. James, Box 10647.....	1 35	1 35
NEVADA.		
Belmont—St. Stephen's.....	5 00	5 00
NEW JERSEY.		
Elizabeth—St. John's.....	289 49	
Mount Holly—St. Andrews.....	50 88	
Rahway—Holy Comforter.....	3 50	
Roselle—St. Luke's.....	13 55	
South Amboy—Christ Ch.....	29 45	
Woodbury—Christ Ch.....	30 50	358 87
NEW YORK.		
Fairytown—St. John Evangelist. 8 50		
Edgewater—St. Paul's Memorial Ch., Boxes.....	1 66	
Monroe—Grace, of which for F. M. F., Rev. Mr. Quinby's dues, \$10.....		
New York — Calvary, Woman's Foreign Miss'y Ass'n, F. M. F., salaries, China.....	62 00	
Calvary Free Chapel, Woman's Foreign Miss'y Ass'n, F. M. F., salaries, China .....	83 65	
Grace, Woman's For- eign Miss'y Ass'n, of which for Scholarship in University of Haiti, \$115; for Scholarship in Girls' School, Japan, under Rev. Mr. Bian- chet, \$40 .....	165 00	
Holy Apostles, Woman's Ass'n, F. M. F., sala- ries, China.....	55 97	
Incarnation, Woman's Foreign Miss'y Ass'n, F. M. F., Rev. Mr. Blanchet's dues.....	50 00	
St. Mark's H. B. Ren- wich.....	250 00	
St. Thomas Ladies' Mis- sionary Society, for F. M. F., of which sala- ries, China, \$68.06; for Scholarship in Rev. Mr. Blanchet's school, Japan, \$40; for F. M. F., \$15.12; for F. M. F. salaries, \$5.36; for Mexico, \$10.25.....	161 47	
St. Timothy's (add'l) .....	2 25	
Zion, for Dr. Hill, special fund, \$50; Woman's Miss'y Ass'n, F. M. F. Insurance dues, Rev. Thomson, China, \$50..	100 00	
Pelham—Chris' Ch., Ladies' Mis- sionary Ass'n, F. M. F. salaries, China.....	66 15	
Pelhamville—Redeemer, Ladies' Miss'y Ass'n, F. M. F. salaries, China .....	6 00	
Through Woman's Aux- iliary, from sale of ar- ticles, for Miss Bald- win's school, Joppa..	15 00	
J. H. E.....	50 00	1092 25
NORTH CAROLINA.		
Hillsboro—St. Matthew's.....	3 65	
Ravencroft Mission—.....	7 00	
Williamston—Advent.....	2 05	12 70
OHIO.		
Cleveland—Trinity, Boxes .....	23 06	
East Plymouth—St. Matthews', of which Box 10714, 62c.; Box 2467, 40c..	3 07	
Fremont—St. Paul's, of which children's boxes, 30c.	9 13	
Jefferson—Trinity .....	4 00	
Painesville—Episcopal Mission- ary Society of Lake Erie Seminary, for F. M. F. salaries, China..	3 36	
Sandusky—Grace S. S., for work of Rp. Williams, Ja- pan .....	5 00	47 61

\* Correction—The amount acknowledged in the April No. should have been designated for "Foreign Missionaries' Fund."

*Norristown*—St. John's S. S., for  
Mrs. Thomson's sch<sup>n</sup>,  
China ..... 40 00

*Philadelphia*—Advent Boxes, by  
members Bible Class ..... 20 00

Christ Ch., for Rev. E.  
H. Thomson's work,  
Shanghai, China, \$50;  
Haiti, \$20; Africa,  
\$16 ..... 86 00

Grace, of which from S.  
S. for Africa, \$100; for  
the purchase of Bibles  
in Chinese language,  
for distribution; \$57.. 157 00

Episcopal Hospital Mis-  
sion, for "Alonzo Pot-  
ter" Scholarship, Miss  
Fay's School ..... 40 00

St. James' ..... 206 30

St. Jude ..... 25 00

\*St. Luke's.  
St. Mark's, of which for  
Bp. Holly, \$5 ..... 7 00

St. Stephen's, through  
ladies' Foreign Com-  
mittee, for F. M. F. .. 51 41

*Germanatown*—Christ Ch. 357 97

St. Luke's, add'l..... 10 00

Through Ladies' For-  
eign Committee, for  
F.M.F., of which from  
Christ Church Chapel  
(special, Haiti, \$8.25),  
\$10.25; Miss E. M.  
Turner, for children of  
Rev. W. J. Boone, Chi-  
na, \$5; Church of the  
Mediator, \$20; St. John  
Evangelist, \$1; St.  
Luke's, \$4; St. Peter's,  
Germantown, \$4..... 44 25

Miss M. Lewis, for "St.  
Luke's" Scholarship,  
Miss Fay's School, Chi-  
na; for 1876 ..... 40 00

*Kensington*—E. & W. B.,  
Jr., for Africa ..... 50 1099 03

## PITTSBURGH.

*Butler*—St. Peter's ..... 5 00

*Pittsburgh*—St. Peter's ..... 16 59 21 50

## RHODE ISLAND.

*Bristol*—St. Michael's, Five cent  
Coll. ..... 47 50

*Manton*—St. Peter's ..... 5 00

*Providence*—All Saints' Mem-  
orial ..... 85 00 137 50

## SOUTH CAROLINA.

*Anderson*—Grace ..... 2 75

*Che aw*—St. David's, Miss J. M.  
H., at discretion Miss  
Fay ..... 10 00

*Edisto Island* ..... 2 85

*Johns Island*—St. John's ..... 2 00

*Pendleton*—St. Paul's ..... 8 50

*Stateburgh*—Claremont ..... 12 00 38 10

## SOUTHERN OHIO.

*Cincinnati*—Calvary ..... 60 00

Christ Ch., of which, the  
Young Ladies' Bible  
Class for "Josephine  
Foster" Scholarship  
in Bridgeman Memorial  
School, Shanghai, Chi-  
na, \$13.75 ..... 478 75

*Circleville*—St. Philip's, of which  
S. S., \$14.16; Society  
Helping, \$6 ..... 40 67

*Columbus*—Good Shepherd ..... 14 63 594 00

## TEXAS.\*

*Lampasas*—Mrs. W. P. E. ..... 5 00 5 00

## VERMONT.

*Bethel*—Christ Ch. ..... 10 00

*Powneley*—St. John's ..... 4 32

*Rutland*—Trinity ..... 15 75 30 07

## VIRGINIA.

*Albemarle Co.*, *St. Anne's*—Christ  
Ch. Boxes ..... 7 50

*Alexandria Co.*—Episcopal High  
School of Virginia,  
for "Neilson Massie";  
Scholarship, Miss Bald-  
win's School, Joppa.. 25 00

*Bedford Co.*, *Liberty*—St. John's,  
Box 4169 ..... 5 00

*Culpepper Co.*, *St. Mark's Parish*  
—Christ and St. Paul's  
Chs., Boxes, of which  
for half Scholarship  
in Rev. Mr. B. one's  
School, China, \$20.. 30 25

*Fluvanna Co.*, *Columbia*—St.  
John's, of which for  
Africa, \$6; for China  
and Japan, \$6; for  
India, \$3 ..... 15 00 82 75

## WESTERN NEW YORK.

*Albion*—P. A. F. ..... 4 00

*Buffalo*—Mrs. R. H. W., of which  
for Native Ministry  
Fund, China, \$6; for  
Africa, \$6; for Herz-  
govinian sufferers, \$5. 15 00 19 00

## WESTERN MICHIGAN.

*Big Rapids*—St. Andrews ..... 4 00

*Kalamazoo*—St. Luke's, M. Box. 1 22 5 22

## LEGACIES.

*Guildford*—Estate of Miss Augusta  
M. Brown ..... 250 00 250 00

## MISCELLANEOUS.

Anonymous ..... 1 50

*Japan*, *Yedo*—Christmas offering  
for a new Missionary  
to Japan ..... 46 75 50 25

Total Receipts ..... \$8,050 26

Amount previously acknowledged.. 47,548 22

Total receipts since Oct. 1, 1875... \$53,596 48

\* Correction.—\$3.55 for "Foreign Missionaries' Fund," credited in the April No. to St. Luke's, Germantown, should have been credited to St. Luke's, Philadelphia.

\* Correction.—The amount acknowledged in the April No. for St. Mark's, San Marcos, \$20, should have been "Diocese of Western Texas"; also St. Mark's, San Marcos.

# FOREIGN STATIONS.

## WESTERN AFRICA.

### Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....	<i>Cape Palmas</i>	Rev. W. J. Boone.....	<i>Wuchang.</i>
Rev. Samuel W. Seton (Native).....	<i>Hoffman Station.</i>	Rev. Kong Chai Wong.....	<i>Shanghai.</i>
Rev. R. H. Gibson (Liberian).....	<i>Gravay.</i>	Rev. Yung Kiung Yen, M.A.....	<i>Hankow.</i>
Rev. Edward Davis.....	<i>Caravall.</i>	Rev. Hoong Neok Woo.....	<i>Shanghai.</i>
Rev. M. P. Valentine (Native).....	<i>Caravall.</i>	Rev. Kia Sung Ting.....	"
Rev. Wm. Allen Fair.....	<i>Cape Palmas.</i>	A. C. Bunn, M. D., Missionary Physician.....	<i>Wuchang.</i>
Mrs. Edward Davis.....	<i>Caravall.</i>	Mr. Soong-Lieu Dzung.....	<i>Shanghai.</i>
Miss Mary E. Savery, <i>Orphan Asylum, Cape Palmas.</i>		Mrs. Nelson.....	"
Miss Fanny J. Botts.....		Miss Lydia M. Fay.....	"
Mrs. S. J. Simpson (Liberian), Teacher, <i>Cape Palmas.</i>		Miss Mary C. Nelson.....	"
Mrs. Ann Toohey ( ), <i>Orphan Asylum.</i>	<i>Cape Palmas.</i>	Miss Henriette F. Harris.....	"
Samuel Boyd (Native) Teacher.....	<i>Fisherton.</i>	Mrs. S. I. J. Schereschewsky.....	"
Alonzo Potter " "	<i>Hoffman Station.</i>	Mrs. Hoehing.....	<i>Hankow.</i>
John Farr " "	<i>Half-Gravay.</i>	Mrs. Hoyt.....	<i>Wuchang.</i>
B. B. Wisner " "	<i>Berebe.</i>	Mrs. Dunn.....	"
Richard Killen " "	<i>Rockbookah.</i>		
O. E. Shannon " "	<i>Kababo.</i>		
James Boyd " "	<i>Gideytabo.</i>		
John B. Morris " "	<i>Berebe.</i>		
E. W. Appleton " "	<i>Caravall.</i>		

### Sinoe District.

Josiah Neyle (Liberian), Catechist.....	<i>Sinoe.</i>
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### Bassa District.

Rev. L. L. Montgomery (Liberian).....	<i>Bassa.</i>
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### Monrovia District.

Rev. G. W. Gibson (Liberian).....	<i>Monrovia.</i>
Rev. A. F. Russell { " }.....	<i>Clay Ashland.</i>
Rev. N. T. Doldron { " }.....	<i>Vestovoun.</i>
Rev. J. W. Blackbridge { " }.....	<i>Clay Ashland.</i>
Rev. T. H. Eddy, M.D. ....	<i>Monrovia.</i>
Edward Hunte (Liberian), Teacher.....	<i>Quay's Town.</i>
Mrs. Eddy.....	<i>Monrovia.</i>

### CHINA.

Rev. Robert Nelson, D.D.....	<i>Shanghai.</i>
Rev. Elliot H. Thomson.....	
Rev. Samuel I. J. Schereschewsky, D.D.....	
Rev. Augustus C. Hoehing.....	<i>Hankow.</i>
Rev. S. R. J. Hoyt.....	<i>Wuchang.</i>

## Committee for Foreign Missions.

RT. REV. HORATIO POTTER, D.D., LL.D., Chairman.

REV. JOHN COTTON SMITH, D.D.  
REV. H. DYER, D.D.  
REV. BENJ. I. HAIGHT, D.D., LL.D.  
REV. CHAS. H. HALL, D.D.

REV.  
FRED'K S. WINSTON, ESQ.  
LEWIS CURTIS, ESQ.

STEWART BROWN, ESQ.  
LEMUEL COFFIN, ESQ.  
JAMES M. BROWN, ESQ.,

REV.  
REV. S. D. DENISON, D.D., Honorary Secretary, 23 Bible House, New York.  
JAMES M. BROWN, ESQ., Treasurer, 23 Bible House, New York.  
STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

### Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

### Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	2 cts.
JOPPA.—Letters, each half ounce or fraction thereof,	5 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
Newspapers each,	2 cts.
Book Packets, each four ounces or fraction thereof,	2 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	12 cts.
Newspapers, each,	4 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms.	
LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof,	15 cts.
Newspapers, each	4 cts.
By Sailing Vessels (occasionally),	10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

**Missionary Box Association.**—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartoons of ten each (by Express). Returns are to be made semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, ESQ., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

**A Christmas Card** will be forwarded to each box-holder who sends Christmas offerings, and **An Easter Card** will go to each one who sends Easter offerings.

# SPIRIT OF MISSIONS.

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## FREEDMAN'S DEPARTMENT.

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MAY, 1876.

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\* \* All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.

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The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

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WE have more than once in these pages had occasion to allude to the old negro preachers of the South, and the generally received opinion of their superstition and questionable morality. All this is doubtless correct of the majority, and their connection with partisan polities and politicians in these latter days has led them on from bad to worse. While, however, this may be only too true of the majority, there are nevertheless now, as there have been in the past, bright exceptions. We cannot better illustrate our meaning than by quoting from a published article of a revered Southern Clergyman, whose opportunities for mingling with the Colored People, both before and since the war, render his testimony all the more valuable.—ED.

### A MODEL NEGRO PREACHER AND HIS WIFE.

"The Rev. Frank Henry was a full-blooded negro, born in Virginia, of whose parents it is only known they were brought from Africa and

sold in Virginia. Frank was a stalwart black Mandingo, six feet two inches high. His master, the Rev. Peter Fontaine, in whose house he was born, was an eloquent Minister of the Church, while Frank was what is known as a Hard-shell Baptist preacher : who rang the bell, listened to the excellent sermons of the Rector, and then gave them, with slight variations, to his Colored Baptist hearers. After several changes following the death of his honored master, the old negro returned to Henry County in Southern Virginia, where he lived more than twenty years after his emancipation, dying of great age and full of honors about the year 1838.

But before we allude to his death, we must mention something of his ministerial life. He was an elder of the denomination of Christians known in Virginia as the Hard-shell Baptists, who, as Immersionists and ultra Calvinists, were distinguished by their rigid adherence to their doctrines. They detested Masonry and Temperance, and turned out of their Church any member who joined a lodge or society, who taught free salvation, or who believed that an immersed believer could fall from grace. It was with much pride they declared that all their ministers were uneducated men, without book-learning, who gave the only true interpretation of God's Word, as it was handed down to them by the HOLY GHOST. Frank could read the Bible, and was so fluent, and preached and prayed with such a heavenly tone, and was withal such a skillful interpreter of dreams and revelations, that all the Baptist negro congregations in his neighborhood were committed to his care.

He was a model negro preacher, and it would not be just in alluding to his history, to conclude without satisfying the curiosity of our readers, by stating that he was also an exemplary husband and father. It ought to be known that he never had but one wife, whom he survived. He said he never loved anything but the LORD. But no one doubted his love for his wife and children. He was very kind to them in an unemotional sort of way, and set them an excellent example. This was the general testimony of those who had known him full fifty years. His death was no less beautiful than his life. The family missed him one morning at breakfast, and when he was sought in his cabin he was found kneeling by the side of his rude couch, dressed as usual for his daily tasks, but perfectly dead. He had evidently died in the solemn act of prayer ; near him were the Bible and Prayer Book, which had been given him by the Rector of Westover Parish. He had read these books by day and by night and they were much soiled by the lampblack and turpentine of the pine knots, which he had used in the absence of other illuminators.

His wife, known as *Aunt Violet*, also lived to a great age. She was one of those famous cooks of which we often hear in the history of the Old Dominion. In her kitchen she presided as a queen. Her artistic accomplishments in this respect were great, and are said to have lingered

long in the memory. When she was nearly a hundred years old she used to walk to the Baptist preaching at Leatherwood Meeting-house, five miles from her home, and return on foot without fatigue. When at work alone she always sang the old fashioned hymns. The last time I saw her, says the writer, she was returning from the spring to her cabin with a large tub of washed clothes upon her head, singing her favorite song, which had every stanza terminate with a chorus,

Oh my dyin' day is rollin' on,  
My dyin' day is rollin' on,  
My dyin' day is rollin' on—  
I'm ready for to go.

*She wa*: a more effective preacher in *her* way than her husband. Her conduct was irreproachable. None who knew her doubted her piety ; and she never failed to give any one who conversed with her, some good advice, which was sure to be remembered.

I can never forget the answer she gave to the last question I ever asked her: "Aunt Violet, are you always happy ?" She replied, "No, young master. I have my troubles ; but I thank the LORD, and try to be like dat yonder sun. He rise and shine from day till night. If clouds come between him and de yerth, he don't mind 'em, but he still shine on till his day's work is done."

She knew nothing of the Copernican System ; but she knew that Christians must do their duty whether they feel like it or not, and if we hope to be saved we must obey and follow CHRIST, no matter what our feelings may be. These pious old people lived faithful to each other for the greater part of a century. They raised a large number of sons and daughters, all of whom were truthful, honest and reliable in all the relations of life ; and their descendants who have survived still follow their example, and maintain a high character for piety and trustworthiness. The aged couple seemed to us all, to be saints, who if they once possessed faults had outlived them, and they presented their humble lives as models of Christian perfection for our example.

We are very certain that no instrumentality whatever, will ever make a man or woman of the negro race superior in true piety and usefulness, to the Rev. Frank Henry and his wife Violet."

The memory of this exemplary couple still lingers in the old neighborhood. It shows what the simple truth, though received at second hand, so to speak, can accomplish.

To doubt the result of Christian effort among these people is to question the power of Divine grace and to deny the influence of the Gospel. Under additional enlightenment, and careful Christian nurture, what may we not hope for ? "Not by might, nor by power, but by my Spirit saith the LORD of hosts."

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for March, 1876.

NEW HAMPSHIRE.					
Concord—St. Paul's School, for Memphis .....	25 00	25 00	St. Luke's Ch.....	26 00	
			St. Clement's Ch.....	22 00	309 00
			Ch. of Holy Trinity, of which for Bp. Clarkson, \$200.....	402 04	
VERMONT.			Epiphany Free Chapel, L. S. B.....	2 00	
Bethel—Christ Ch., add'l....	5 00	5 00	St. Jude's Ch., for Rev. A. Crummel.....	25 00	
RHODE ISLAND.			A. C. H., for Memphis.....	25 00	
Providence—All Saints', add'l....	25 22		St. Mark's Ch., add'l....	2 00	
St. John's Ch.....	203 14	228 36	West Phila.—St. Mary's.....	1 00	457 04
CONNECTICUT.			CENTRAL PENNSYLVANIA.		
East Haddam—St. Stephen's Ch., for Memphis.....	11 00	11 00	Athens—Trinity Ch.....	5 00	
MASSACHUSETTS.			Wellsville—St. Paul's Ch.....	13 85	18 85
Boston—St. Paul's Ch.....	64 09		PITTSBURGH.		
Cambridge—St. James' Ch.....	7 90	71 99	Butler—St. Peter's Ch.....	23 40	
NEW YORK.			Pittsburgh—St. Peter's.....	9 50	32 90
New York—Mrs. C.....	10 00		DELaware.		
St. John's Ch., for Memphis.....	10 00		Newcastle—Immanuel.....	12 32	12 32
St. Mark's Ch., H. B. Fenwick.....	100 00		NORTH CAROLINA.		
St. Thomas' Ch.....	160 95		Ravencroft Mission—.....	6 50	6 50
Grace Ch.....	429 75		GEORGIA.		
Ch. of Holy Apostles, Mrs. N. E. Baylies.....	250 00		Savannah—St. Stephen's Ch.....	12 50	12 50
Through Woman's Auxiliary : Towards salary of Rev. W. H. Wilson, of which from M. A. H., \$10; M. S. S., \$5; M. H. T., \$1; S. C. C., \$1; from a friend \$10; Mrs. W. L. V., \$2; Miss Walton, \$5; Miss Waddington, \$1.....	35 00		ALABAMA.		
White Plains—Grace Ch.....	15 00	1010 70	Mobile—St. John's Ch.....	6 55	
DIOCESE OF ALBANY.			Trinity Ch.....	16 00	
Stockport—Ch. of St. John the Evangelist.....	1 00		Eutaw—St. Stephen's Ch.....	3 00	
Schuylerville—St. Stephen's.....	1 00	21 00	Fork of Greene—St. Mark's.....	2 00	27 55
WESTERN NEW YORK.			ILLINOIS.		
Albion—P. A. F.....	4 00		Chicago—Mrs. M. G. Marsh.....	5 00	5 00
Rochester—Trinity Ch.....	20 00	24 00	OHIO.		
LONG ISLAND.			Oberlin—Christ Ch.....	1 50	1 50
St. Johnland—W. L. Preston....	1 00	1 00	SOUTHERN OHIO.		
NORTHERN NEW JERSEY.			Newark—Trinity Ch.....	10 00	
Bergen Point—Trinity Ch., thro' Woman's Missy Association.....	40 56		Cincinnati—College Hill, Grace S. School.....	5 50	
Orange—Miss C. S. H.....	80 00	70 56	Lake City—St. Mark's Ch.....	21 70	37 20
PENNSYLVANIA.			MINNESOTA.		
Philadelphia — Thro' Woman's Aux. of Dio. of Penn., of which from— Ch. of Mediator, for Rev. Mr. Crummel.....	25 00		Lake City—St. Mark's Ch.....	1 75	1 75
Christ Ch .....	33 00		WESTERN MICHIGAN.		
Christ Ch. Chapel.....	12 00		Three Rivers—Trinity Ch.....	2 40	
St. Stephen's Ch.....	22 00		Hastings—Emmanuel Ch.....	5 00	
St. James' Ch.....	50 00		Paw Paw—St. Mark's Ch.....	1 92	9 32
Holy Trinity Ch.....	113 00		IOWA.		
St. Mark's Ch.....	6 00		Iowa City—M. E. A., for Memphis.....	5 00	5 00
			CALIFORNIA.		
			Santa Cruz—E. C. B.....	2 50	2 50
			WISCONSIN.		
			Green Bay—Mrs. E. S. W.....	10 00	10 00
			Amount previously acknowledged...	\$2 417 54	
				6,696 41	
			Total.....	\$9,113 95	

# SPIRIT OF MISSIONS.

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## WOMAN'S WORK.

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*Communications relating to this Department should be addressed,*

SECRETARY OF THE WOMAN'S AUXILIARY,

21 Bible House, New York City.

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### LETTER FROM MRS. THOMSON.

SHANGHAI, Jan. 31, 1876.

MY DEAR MISS EMERY : This is the Chinese New Year season, and our schools having holiday, I sit down, this bright, cold Saturday afternoon, to try and find something that may interest our friends at home.

The usual duties are, to be sure, remitted for several weeks, but those who preach are unusually busy, as they find this the best time for getting good congregations. The people have leisure and are easily persuaded to sit down and listen to the Gospel. New Year's day fell this year on the 26th January. In Japan, as you may know, they have discarded the former method of reckoning the years, and, classing themselves with the nations of Christendom, write A.D. 1876. China, after her long intercourse with Christian nations, still calls the year after the reigning Emperor, and the present is the second of Kwong Su.

The weather is very cold. Quite a deep snow fell on the first day of the year, and, unlike Shanghai snows, has lasted these four days. The very rare sport of skating is being enjoyed by foreigners, and the extremely novel sight of a Chinaman on skates has been seen on the new rink. He had learned the art while at school in England, and has not practised for twelve years. Formerly there was rarely any use for skates, as ice was generally very thin. Of late years the cold seems to have been more severe, and skating now is reckoned among the winter enjoyments. Certainly the cold weather is very bracing to systems enervated by the heats of July and August. But it is a time to draw out our sympathies for the suffering Chinese. Even the rich in this region have no fires in their houses for warming purposes, and depend entirely on furs, wadded garments and foot-stoves for warmth. The poor of course, having few or none of these things, suffer greatly ; for while the rich lived in ceiled houses, their miserable habitations are "searched by every breeze." The poor with whom we have to do, are generally provided with a suit of warm clothing—the Christmas feast of other days is done away with in a measure, and warm garments and money are substituted. I must not dwell longer on the New Year and the many customs that are observed

at this season. Supposing our friends will be more interested in hearing of our schools, I betake myself to that subject.

Since I last wrote to you, several events have transpired in our school of which you may like to hear. Our eldest girl, who was also the first pupil of this school, whose betrothal I wrote of in a former letter, was married last May. As it was the first marriage that had taken place at the school, it was an affair of great interest to all of us. The chapel was tastefully draped with festoons of red cloth, which made it very bright, and of course quite in accordance with Chinese taste, everything on wedding occasions being red. A large gilt character opposite the entrance was placed there to remind the audience that the place was holy, and that no noise would be proper. The bride was dressed in the usual red crape skirt and jacket and plain red shoes. (A bride must not wear embroidered shoes.) She rode from the front door of our house to the chapel door in the large red sedan chair, which is considered almost indispensable on such an occasion. A woman never rides in such a sedan but once in her life, for if she marries a second time she uses an ordinary sedan. As the "flowery sedan" (as it is called, being covered with embroidery) is a very large and cumbersome thing, it was with great difficulty that the bearers could get it up the steps and set it down inside the door. Indeed the top ornament had to be removed before it could be done. Such a thing as a red chair having to be carried in seems not to have entered into the architect's calculations. During the progress of the bride from the house to the chapel, a great noise was kept up by musicians of various kinds, and by the firing of crackers, a whole package of which was fired off just as the chair was brought in the gate. In the midst of all this noise, the bride was led out by an old woman (who is hired for such occasions), and being closely veiled, the bride has no choice but to follow, where the "duenna" leads. We would gladly do away with this custom, and substitute two or more of her schoolmates to perform this "leading" office. We attained so far on this occasion as to have a few of her most intimate friends stand by her.

The little chapel was well filled with the scholars of both schools and the friends, all of whom behaved well during the ceremony. Mr. Thomson read the Service, at the conclusion of which a wedding hymn was played on the melodeon and sung by the girls. The bride was then conducted back to the sedan, and was carried to her new home amid the firing of crackers and noise of musicians. We all felt sad at parting with Yung-Pau, as her behaviour had always merited the commendations of her teachers. As she had been our chief musician, too, we felt her loss in that department very seriously. Since her marriage, she has made herself very useful by going into the city, and instructing the children of the day-schools in singing. Her mother and sisters are all Christians, and her eldest sister is the wife of our native Deacon, Mr. Ting. In another letter,

which I hope to send soon, I will tell you of our school examinations that have recently taken place. Yours very sincerely,

J. R. THOMSON.

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### LETTER FROM MISS BALDWIN.

JAFFA, December 4, 1875.

MY DEAR MISS EMERY : I feel a little jealous, to read of the lots of work you busy Churchwomen get through with in New York during one season. Here in the East everybody and everything moves on so leisurely that one wearies of efforts to push them on. Of course, climate has much to do with this inactivity, but an absence of religious principle much more. Do pray for us, dear friends, that more of the love of JESUS, that living, animating Spirit of action, may be poured out upon this community, that the people here may be stirred up to follow your good examples for the benefit of their fellow-men. There are some here who are capable of understanding your works of charity, and of imitating them to some extent. You industrious ladies have full claim to the noble title of Missionary, and I should think I was unworthy of appropriating it to myself if I begrudged it to you. It would indeed afford me great pleasure to attend some of your interesting Meetings. We were surprised this week by a visit from some kind English Church friends of our Missions in Jaffa. I had not expected to see them until the spring, but passing this way they landed and visited Miss Arnott's and our schools. They expressed great pleasure and satisfaction in seeing our work, and gave us much encouragement. Their visits were hurried, but they hoped to come again in the spring and spend some days. They will pass this winter on the Lebanon. Miss Arnott's house is so far completed that she has moved into it, and these friends offered to send her iron bedsteads for her boarding pupils. She has now fifteen boarders.

I must now tell you something about our school. We had this summer only a short vacation of one month. On reopening we found that only one of the first class would return. This was rather satisfactory to me, as most of the first class were much too large to continue ; now the second class have taken their places, and form a class of good-sized boys. I take them every morning for Gospel reading, from 9½ to 10 o'clock. Three of the old class I know have gone to learn the carpenter's trade. I think our lessons in favor of that trade have had weight with them. I often say to the boys that I like the carpenter's trade better than any other because it is the one our Blessed SAVIOUR, JESUS CHRIST, followed. We trust that the lessons given to the boys will greatly influence their lives for good after they have passed out of the school and entered on their different spheres of life. The Gospel requires us to labor for the good of souls, though we may not be permitted to see such fruits as we desire.

Paul may plant, and Appollos may water, but God alone can give the spiritual increase. It is our part to labor and to pray, and if we do this faithfully we may have comfort and peace.

My dear sister has suffered greatly from fever this autumn, so that I was obliged to accompany her to Jerusalem for a change of air. The physician there strongly advised her to make a visit to America, and she thinks seriously of doing so next spring. She is now much better, but evidently needs an entire change of air.

She unites with me in kindest Christian regards to yourself and Miss Kearny.

Believe me affectionately yours,

MARY B. BALDWIN.

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### EXTRACTS FROM LETTERS FROM MRS. HILL.

ATHENS, GREECE.

I have for some time back been looking for one of your kind letters, but as no communication has reached me, I am not willing to let the time pass away without your hearing from me. This duty would have been discharged sooner, but during the summer I had a tedious season of suffering from gout, which quite incapacitates me from any mental exertion, more than necessity demanded. During the past two months I have been much better, and able to attend to my ordinary occupations, but not without frequent intimation that with me the time for activity is rapidly passing away. Still I am thankful that something remains for me to do, and that I retain the ability to do it.

Let me ask you, as I have frequently asked myself, who is the lady that prepared the papers on our Church's Foreign Missions, the first of which appeared in THE SPIRIT OF MISSIONS of July last? It was read by us with great pleasure and revived thoughts and feelings which had been blunted by time; and our own memories were refreshed by the mention of circumstances and events almost forgotten by ourselves. The compiler appeared to have thrown herself into the very spirit of the work, and we could not but be gratified to know that so many details have been brought to light, and so well arranged by the able researcher.

When I read the paper I thought it would make an excellent preface to a succession of similar details which would portray what had been the inner life of the work in Athens during the past forty years. It was my intention to look over the numerous documents in hand, as a preparation to some systematic arrangement, but then I was in the midst of my sufferings and I had to content myself with the desire to do it, but to realize this desire I have as yet found it impracticable. Oh, that the able compiler of the first paper were near me; we then might work together in tracing the effects of the knowledge of "that Word which giveth light" on many hearts who learned to rejoice in it.

I will now give you some information respecting the Society of which you are a member. It is the Greek Female National Society, for the improvement of Greek females generally, in connection with many objects of Christian benevolence which mark the present age. It was instituted about two and a half years ago, and is under the direction of some of the most influential ladies in Athens, the Queen being the Patroness ; its members are to be found in all parts of the world where the commercial enterprise of the Greeks have led them to locate themselves. The first philanthropic efforts of the Society have been engaged in locating an Industrial School, where indigent females are taught various industrial trades, and where they find employment.

Among the various objects for good to which the ladies intend turning their attention, is the founding of a Hospital for the sick and the training of nurses, and it is towards this object that my efforts are particularly directed among my fellow Churchwomen and others, by obtaining special subscriptions to this office.

The name of the originator of this Society is Calliopé Kèchaiga. She is the *living wheel* by which all the other wheels are kept in motion. She was born in Brousa, near Constantinople, and though her family is Greek, her only language was Turkish when she entered our Mission (a child of eight years) ; she then had her first lesson in Greek ; her school education was finished in our school in 1855, and she received a teacher's diploma. Since that time she has been occupied in teaching, and improving her fine talents ; and now stands *first* among her fellow countrywomen, remarkable for intelligence and the active promotion of every good work.

This little biography will introduce you to Euphrasia's friend, and give you some more particular information respecting the females of Greece than you would otherwise obtain. I am much pleased to find that there exists between them and some of our own Churchwomen, a chord of Christian sympathy, which I trust time will strengthen.

Yours very sincerely,

FRANCES M. HILL.

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COPY OF THE LITERAL TRANSLATION OF A LETTER  
FROM A NATIVE CHINESE (CHOO-SZ-SING)—A PUPIL IN  
MISS FAY'S SCHOOL.

*Extract from Miss Fay's Letter which accompanied the Letter from Choo-sz-sing.*

"I HAVE just finished the translation of a letter from your little *protegé*, Choo-sz-sing. It is in reply to yours, and he assured me it is entirely his own composition. I have given you a *perfectly literal* translation, thinking

it would interest you more to see his own peculiar mode of thinking than it would if I had translated it after my own style, using the first person *I* or *me*, which the Chinese consider very disrespectful, as they do all epithets of affection, such as ‘dear friend,’ ‘dear Madam,’ or anything of that sort, which you see he entirely avoids in his letter.”

*To the Honorable Lady Mason greeting:*

Choo-sz-sing a pupil still in school on receiving a letter (from this Lady) his heart was filled with joy and delight. He thought it *must be true* that “God had made of one blood all nations under Heaven,” and, though he dwells in the uttermost part of the world among the heathen, this foreign Lady has thought of him and written him a letter, and he is only a boy in school! In the early morning and night-time will this school boy pray the great and good God to preserve and take care of this honored Lady, giving her health and strength of body with peace and repose of mind and heart. The pupil who writes this dwells in Shanghai at the High school of the Hong Kew station of the Episcopal Mission where he has been more than three years, not only without meeting any adversity or sorrow but receiving much good under the benevolent and wise rule of Fe Koo Niang (Miss Fay) eating the rice and wearing the clothes provided by her generous kindness—while studying the books and obeying the teachers as she directs;—moreover God moving her heart, during the last few months, has called him to assist in teaching other boys in a Day school, for which extra work he receives \$1.00 per month which he gives to his mother as she is very poor.

But the Holy Gospel is preached to the poor even in “The Middle Kingdom” and the Spirit of God has moved the heart of his mother to believe in JESUS. She lives 12 miles from the school in the village of Kong Wan, yet there too the glad news of a SAVIOUR has reached.

“Hong Niok Woo” (who 20 years ago was also a pupil in Miss Fay’s school as is now the writer of this letter to Lady Mason) is now an *ordained Minister* living at Kong Wan in charge of a Foreign built church where he preaches the Gospel of JESUS to many people every day—and by him was his mother baptized into the Church, renouncing all her idols and all idol worship and striving to serve the only true GOD Who alone can save sinners by the blood of JESUS and the sanctifying of the HOLY SPIRIT.

And now when Lady Mason, strong in the faith of Christian lands, prays for the poor and feeble who believe in JESUS among the millions of idolators, will she pray for Choo-sz-sing’s mother as well as himself that she too may be strong in the faith of the LORD JESUS, and that her son be counted worthy to preach His Gospel to the heathen among whom they dwell.

Lest Lady Mason should be weary of reading this, and write no more, her pupil with grateful heart and bowed head will now say *Adeiu.*

CHOO-SZ-SING.

*Written from the Flowery Land in the 1st year of the reign of the Emperor Kwong Su, 1875.*